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CHRONICLE

Home News.—The sixty-fourth Congress adjourned on September 8 after passing some 500 bills and disbursing about \$2,000,000,000. The session lasted 245 days,

including Sundays and holidays, and money was spent at an approximate rate of \$8,150,000 a day. Of the total sum appropriated \$50,000,000 is for a government controlled merchant marine, \$11,000,000 for a government armor-plate factory, \$45,000,000 for Mississippi River improvement, \$85,000,000 for good roads and \$20,000,000 for the improvement of Southern rivers. Before the closing session the Senate passed the bill for the purchase of the Danish West Indies, but Denmark has not yet made up its mind about the sale. On September 8 an effort to agree on the matter, by the formation of a coalition Cabinet, failed, and it now seems probable that the question will not be settled till the next general election.

The Democrats are well pleased with the record of Congress, and President Wilson issued the following statement in regard to it:

A very remarkable session of Congress has just closed, full, as all recent sessions of the Congress have been, of helpful and humane legislation which constitutes contributions of capital importance to the defense, the economic progress and the whole-some life of the country.

It is to be regretted that the session could not have continued long enough to complete the program recently projected with regard to the accommodation of labor disputes between the railroads and the employees, but it was not feasible in the circumstances to continue the session any longer, and therefore only the most immediately pressing parts of the program could be completed.

The rest, it is agreed, has merely been postponed until it can be more maturely deliberated and perfected.

I have every reason to believe that it is the purpose of the leaders of the two Houses immediately upon the reassembling of Congress to undertake this additional legislation. It is evident that the country should be relieved of the anxiety which must have been created by recent events with regard to the future accommodation of such disputes.

The Republicans on the other hand condemn the Congress for extravagance and denounce in vigorous terms what they are pleased to turn its "pork-barrel" legislation.

The War.—In France the Allies have made considerable progress. North of the Somme they have taken the entire village of Ginchy, the Leuze Wood, and all the intervening territory. South of the Somme they have driven the Germans from Ommecourt, Berny, Soye-court, Vermandovilliers and Chilly. They have also succeeded in cutting the important railroad communications between Chaulnes and Roye. In the Verdun sector the French have recaptured the ground between Fort de Souville and Vaux. Nothing of importance has taken place in the Trentino, or in the vicinity of Goritz. East of Avlona the Italians have crossed the Voyusa River and taken Kuta. German and Russian troops have been engaged in heavy fighting in Volhynia, but neither side has gained any marked advantage.

In Galicia the Russians have crossed the Theniovka, and have been vigorously on the offensive south of Brzezany to the Dniester. As a consequence of very heavy pressure the Austrians have fallen back to the Gnita Lipa and the Naraiuvka. Halicz is surrounded by the Russians on three sides. The Rumanians have joined forces with the Russians at Kimpolung, and with them have been endeavoring, without success, to gain possession of the Dorna-Watra Pass. Further south, in

Eastern Transylvania they have seized Borszek, Olta Toplitz, the Gyergyo-Ditro Pass and Csik-Szereda. On the southern frontier of Transylvania they have occupied Herkulesbad and Orsovo.

Continuing their invasion of the Dobrudja, the Central Powers have captured Tutrakan, Silistria, Akkadunbar, Kurtbunar, Dobric, Baltjik, Kavarna and Kali-Akra. The Russians report that they have recaptured Dobric. In Armenia and Persia only unimportant engagements have taken place. In German East Africa the British have taken the town of Dar-es-Salaam, and have driven the Germans further south to Matambo, Kigumi and Neuringi.

China.—On August 13 a clash took place at Cheng-Chiatun in Eastern Mongolia between some Chinese and Japanese troops and seventeen of the latter were killed

Japan's New Demands

or wounded. The cause of the quarrel, it is reported, was the resistance offered to Chinese soldiers by armed Japanese pedlers who were selling weapons to Mongolian outlaws. On September 4 came the news that Baron Gonsuke Hayashi, the Japanese Minister to China, presented to the Chinese Foreign Office the following demands:

(1) Dismissal of the Chinese officers in command of the troops. (2) The withdrawal of Chinese troops from the district in which the trouble arose. (3) Indemnification of the families of the Japanese killed. (4) The granting to Japan of police rights in Inner Mongolia.

It is the fourth demand that the Chinese will find hard to comply with for it would mean the end of their authority in Inner Mongolia, and South Manchuria, for China was ready to go to war with Japan last year rather than grant a similar demand. In the famous "group five," it will be remembered, the Japanese insisted on having joint control of police in various large Chinese cities, the appointment of Japanese advisers in all Chinese affairs and that China purchase munitions from Japan and grant commercial concessions. Owing to China's firm stand the demands in "group five" were withdrawn, but now that the power of Japan has been strengthened by her recent alliance with Russia, Baron Gonsuke Hayashi has apparently seized this occasion for again presenting them in a modified form. It is also reported that the Mikado's Government is urging the appointment of Japanese military advisers in the large Chinese centers and of Japanese instructors in China's military schools. No reply has been made as yet to Japan's demands. The matter will probably be laid before ex-Premier Tang Shao-Yi who is to become Minister of Foreign Affairs. China's desperate need of money makes her present situation more critical still. Regarding the attitude of the United States toward Japan's new move, it has been announced at Washington that the Government will take no action unless it becomes clear that Japan means to depart from the under-

standing reached in the Root-Takahira correspondence of 1908, when Japan and the United States agreed among other things "to preserve the common interest of all powers in China by supporting by all pacific means whatever the disposal and independence and integrity of China and the principle of equal opportunity for commerce and industry of all nations in that empire."

France.—The depopulation peril, already serious before the outbreak of the war, has naturally become much more so during the hostilities in which such a large

The Depopulation Peril

number of men have lost their lives. The situation before the war can be judged by the fact that in 1911 deaths exceeded births by 34,869, and that, if in the following year the birth-rate surpassed the death-roll by 57,911, this was chiefly, if not entirely, due to the exceptionally low mortality, as the deaths numbered 84,243 fewer than in the preceding year. Since the invasion of the north of France by the Germans, very few statistics, and these incomplete, have been published. However, the latest statistics published in the *Journal Officiel*, April 22, 1916, show that the population of the seventy-seven departments, which were not entirely or partially in the hands of the Germans, amounted to 33,073,354 souls, and that the registered number of births in the first six months of 1915, was only 251,599, whereas the deaths amounted to 368,712, or a decrease in the population of no fewer than 117,113 in half a year.

Many proposals have been made to check the cause of the low birth-rate. Among them is a bill just presented to the French Chamber by M. Benazet, Deputy for Blanc, in the Department of the Indre. M. Benazet believes that in order to foster the growth of families it is necessary to make the possession of children profitable to their parents from a pecuniary point of view. He asks Parliament to make a law in virtue of which the State would pay to the mother \$100 each for the first and second child, \$200 for the third and \$400 for the fourth. Two hundred dollars would also be paid for each child born subsequently. To insure proper care being given the infants, the premiums would not be paid till the expiration of one year after birth. According to the bill, the father of four children who have been properly cared for would receive a reward of \$400. M. Benazet holds that no pecuniary consideration should stand in the way of measures destined to insure the increase of the population. To provide the necessary funds for the application of his proposed law, he suggests the creation of a natality tax to be paid by all persons, men or women, who at the age to be fixed, should have no child or only one. Objections could be brought against the proposed measure, but its author has at least pointed out a great national danger. Only when the sacred nature of the Sacrament of Matrimony, its responsibilities, duties and dignities will have been fully realized by the nation, will the evil be remedied entirely.

Germany.—The progress of the fifth German war loan is marked by large individual subscriptions, many of them reaching from ten to fifteen million marks. Single subscriptions have risen as high as 50,000,000 and 60,000,000 marks, which in American money would be equivalent to \$12,500,000 and \$15,000,000 respectively. It is likewise announced that the amount raised by German municipalities for the relief of soldiers' families has reached 2,000,000,000 marks. The Federal Treasury will at a later date turn over to the municipalities about 500,000,000 marks. These great subscriptions and gifts, in addition to the four large war loans previously made, indicate "the unshaken confidence of the people in their armies." In a special conference of party leaders, Dr. Bethmann Hollweg stated that both Hindenburg and Lüdendorff viewed the general military situation as good and saw in it no cause for alarm, though the entrance of Rumania had made it more difficult, without however influencing thereby the final outcome of the war. He construed as a specially favorable sign the fact that the extension of the age limit for military service from forty-five to fifty years was not even considered. Socialists in the meantime are continuing their agitation in the press and in public meetings at which, according to the *Vorwärts*, the Berlin Socialist organ, "the demand for speedy peace without any annexations is received with thunderous applause."

Great Britain.—Several English journals, among them the *Tablet*, note that "the striking decrease in drunkenness demonstrated by figures just published, would seem

Decrease of Intemperance to prove that if people cannot be made sober by legislation, they can at least be helped to less drunkenness

by the removal of temptation." The statistics which have been compiled by the Liquor Control Board show that, while the convictions for drunkenness in London for 1913-14 were 45,540, they dropped to 37,570 in the following year, and to 20,477 in 1915-1916. The figures also show that the decrease in male convictions is larger than that in convictions of women. Moreover, according to the *Tablet*, it is a belief stated by many clergymen, magistrates and chief constables in various parts of the country, that, despite the decreasing number of convictions, intemperance among women of a certain class has increased with the allowance of war pensions. This, however, is denied by Lord d'Albernon who holds that the figures issued by him tend to disprove the charge. The chief constable of Manchester agrees that "the community as a whole is better off for the restrictions, especially the working classes," but he believes that the restrictions cause many "to take drink home in greater quantities than formerly and consume it secretly. The police have opportunities of observing the effects of home drinking, especially among women, and these are apart from the offenses of drunkenness shown in the

records of conviction." But it is probably true, as the Manchester *Guardian* says, that "The nation is becoming more sober, and it must be inferred that the result is due, apart from the harder work and enhanced seriousness of war time, to heavier taxation and contracted facilities."

It is reported that the Government intends shortly to raise the military age limit to forty-five years. This belief is based on several declarations recently made by Sir

Raising the Military Age William Robertson, coupled with the refusal of Lloyd George to give any pledge not to raise the age limit.

At the same time, efforts are being made to turn some of the reserves now in England to service more directly connected with the war. An infantry battalion has been formed from the "Household Battalion," troops who play a part in the army that is largely ornamental, leaving only a force sufficient to mount guard at Whitehall and provide royal escorts when required. Mr. Lloyd George is also considering the charges made by Winston Churchill that too many men are being kept from the trenches for routine duty.

Hungary.—Discussing the entrance of Rumania into the war Count Julius Andrassy, during a session of the Hungarian Diet, described the situation of the country

Rumania's Action Discussed as serious but not critical. He found fault with the Government for a lack of foresight, but expressed his con-

confidence in the outcome. Premier Tisza believed the attitude of the Rumanians to be without precedent in history. "Rumania," he said with assurance, "will not escape her fate. I am confident that we shall win this war on all frontiers. Our duty is to maintain the unity of Hungary in its fight for existence." Of the four opposition parties three remained quiet during his speech, while only the ultra-radical party of Count Michael Károlyi greeted him with shouts of "Resign!" The Vienna *Information* compares those who credit Károlyi with heading an important political movement to Haeckel and his followers who can construct an entire antediluvian monster from a small bone dug up out of the earth. It describes the "Budapest Correspondence" of the allied press as being composed in Switzerland or Italy, and then continues:

Count Károlyi is a naive hothead whom some political heelers have persuaded that he is a brilliant statesman, and who is vain and foolish enough to believe them. The fact however that he does believe them is his great mistake, and is counted as a virtue in the camp of the Entente Allies. We may even take for granted that it is far from Count Károlyi's ambitions to be considered an Hungarian quasi-confidant of the Entente Powers.

Deputy Mihali, a Rumanian member of the Hungarian Diet, has announced in behalf of the Rumanian-speaking Hungarian citizens that the entrance of Rumania into the war "leaves unshaken our patriotic attitude, traditional fidelity and inviolable loyalty." The Rumanian

Club in the Austrian Parliament has similarly declared that Rumania's accession to the Entente is a national disaster for that country, since the very existence of a Rumanian-speaking nation would become doubtful in case of a Russian victory. The Rumanian Club then renewed its declaration of loyalty to Austria-Hungary and Emperor Francis Joseph.

Ireland.—The Liverpool *Catholic Times* and *Catholic Opinion*, one of the most logical and steadfast upholders of the just demands of the Irish people, believes that the

A Convert to Home Rule signs which portend the establishment of an Irish Parliament are becoming more and more numerous.

And one of the most remarkable of these signs it adds, is the "conversion" of Lord Derby. After the speech recently delivered by him at a meeting of the Lancashire Division of the National Unionist Association, there will be few, it says, except among the most irreconcilable enemies of Home Rule, who can imagine that it is possible to prevent the concession of self-government to Ireland. Lord Derby, whatever may have been his views in the past, seems now to entertain no such illusion. He spoke as a Home Ruler: "The bill is on the Statute-book and I do not think that you will have a man to fight to wipe it off. Therefore I ask you whether we cannot now arrange some terms which will be acceptable to both parties."

According to the Liverpool journal, there are few men in public life in England who have a better knowledge of the views of the English people than Lord Derby. He is alive to the trend of public opinion and when he asserts that he will support Sir Edward Carson in any other move he may make to find a solution of the Irish question, it may be safely assumed that he is convinced that a settlement is earnestly desired by the majority of Englishmen. The *Catholic Times* says in conclusion: "Perhaps after all, Sir Edward is working for the best solution of the problem, Home Rule for the whole of Ireland without the exclusion of any part or parts. If he is, and should succeed, he will prove a benefactor to Ulster as well as to the other provinces."

Mexico.—Conditions in Mexico continue as bad as ever; the persecution of the clergy is unrelenting and violent and the Carranzistas persist in placing every

General Conditions possible obstacle in the way of free-dom of worship, even descending to the wretched expedient of disband-

ing cathechism classes taught by young ladies. There is absolutely no hope for religion under the rule of the "First Chief." Meantime the Zapatistas have reached San Angel, half an hour by rail from Mexico City, and a letter received from the Mexican capital, on Aug. 26, relates that the Felicistas have overrun Chiapas and Oaxaca, and are now making for the Tehuantepec railway. The following is an interesting extract from the aforesaid letter:

On the whole we are in the same position, though it would appear that of late the United States has been instrumental in mitigating the ferocity of these devils. Louis and Rafael Elguero who were arrested as soon as they reached the city, though they had every guarantee imaginable, have been set free, apparently at the request of your State Department. The Carranzistas are beginning to give back some of the confiscated houses to their owners The financial situation is at its worst. Carranza is printing millions of one and two peso notes. He is harassed on all sides by his enemies in arms and his ammunition appears scarce. We unfortunate people can but exclaim: "How slow the remedy for our sad condition!"

Meanwhile the United States is lending moral support to banditry by appointing commissioners to confer with representatives of a Government that knows no law save that of passion.

Rome.—The question whether the Holy Father should take part in the coming European Congress still continues to excite attention in Italy. The evidence that

The Pope and the Peace Congress opinion is in favor of an invitation being given to his Holiness is be-

coming clearer and stronger every day. Signor Goffredo Bellonci, one of the editors of the *Giornale d'Italia*, which is in close touch with the Government, has just contributed a striking article on the subject to the *Ora* of Palermo. If his attitude may be taken as an index of the view held at the Quirinal, it is not probable that any objection to the Pope's participation in the proceedings of the Congress will be raised by the Government. Signor Bellonci has but little regard for the opinion of those who maintain that the Italian State has some great and undefined danger to apprehend from the Vatican. He contends that a step will be taken towards the solution of the Roman problem when the representatives of the Quirinal and the Pope will sit together at the Congress. The advantage for Italy, according to him, would be twofold. In the first place, the relations between the Church and the State would probably be placed on a stable basis by mutual agreement, and secondly, Italy would profit by an agreement which would assure religious peace. After the war, says Signor Bellonci, Italy's international influence must naturally be extended and it will be of decided benefit to her if she secures the sympathy of a spiritual power exercising world-wide authority. Indeed, he concludes, the presence of a representative of the Pope would be for all the nations concerned one of the surest guarantees of the success of the Congress.

Still stronger reasons might be added to those given by the distinguished editor. Such as Signor Bellonci's arguments are they seem to have been favorably received by the daily increasing number of Italians who realize that both in virtue of his high office and because of his personal qualifications as a peacemaker, Benedict XV should be represented at the Congress. Millions of Catholics throughout the world would deeply resent the Pope's exclusion.

TOPICS OF INTEREST

Progress and Decadence

LAST year I reviewed in AMERICA the question of progress, studied from the standpoint of recent scientific contributions to the course of human thought. A corresponding set of ideas might now be grouped together with reference to decadence rather than to progress. As a rule men of the present time unquestioningly assume and freely assert that progress is the rule of human life. This perhaps is a hope rather than a conviction. For vast numbers seem to have given up the idea of personal immortality; they appear satisfied with the thought that man has no future existence except inasmuch as his actions during life may influence the human race for betterment. They maintain that a time will come when man will be happier, even though personality is "swallowed up in death."

Anyone who thinks such expressions exaggerated, should ask groups of serious university men, not directly connected with church work, what they hold on this matter. Few of them will express belief in personal immortality. Evolution of humanity and a future of happiness for the race has replaced the older notions in their mind.

The race is to progress ever higher and higher until humanity will gradually become so much better that the millennium will dawn and there will be a heaven on earth for those fortunate enough to be alive at that time. This is the only kind of heaven admitted by many. As to progress, not personal but racial, they are quite sure of that. Modern science and scientists, too, seem to be entirely committed to the same idea.

It is interesting then to observe the curious expressions which some recent scientists, especially the archeologists, use in connection with the subject. These men are by no means agreed as to the existence of such progress. On the contrary, most of them hold that in spite of the almost universally accepted opinion as to man's development, it is difficult to find the evidence for it in written history or even in those monuments which give us the history of man before the invention of writing. Take, for example, Professor Flinders Petrie, a recognized authority in all that concerns Egyptian history and archeology. In an article on "The Romance of Early Civilization," he writes:

We have now before us a view of the powers of man at the earliest point to which we can trace written history, and what strikes us most is how very little his nature or abilities have changed in 7,000 years. What he admired we admire; what were his limits in fine handiwork are also ours. We may have a wider outlook, a greater understanding of things, our interests may have extended in this interval, but as far as human nature and tastes go man is essentially unchanged even in this comparatively long period.

Now what would the progressivists say to this? There

is no doubt that Flinders Petrie knows what he is talking about. What about progress in every generation or decade or century, if in 7,000 years man is essentially unchanged and his "limits" in fine handiwork, and his tastes and abilities are always the same? We have heard so much of man beginning low down in the scale and gradually ascending that it would seem as though in 7,000 years there ought to be some noticeable advance in taste and ability. But perhaps the period is too brief. Perhaps we should stretch our investigation over a longer time. But in that case what are we to think of the immense number of educated people, who are so perfectly sure of progress from century to century? Here are seventy centuries, and an archeologist *who knows* can find in them no modification of man. Gradually this idea of the absence of progress in human history is filtering into many minds in our generation.

The other day I was present at one of our university clubs at a friendly discussion on this subject of progress. Two editors of a prominent magazine held that while in art and the sense of beauty, man has not changed for some thousands of years, there is progress in certain of the intellectual departments of human achievement. For instance, as one of them said, in philosophy man has made great advance. As the philosophy of our generation is to a great extent a joke, I wondered just what the speaker meant. I asked him if he thought that anyone had ever surpassed Aristotle and Plato in power of philosophic thought. He replied, without the slightest hesitation, "Oh, but Aristotle and Plato belong to our generation."

It was startling to have our generation thrown back for some 2,500 years, yet it was easy to appreciate the speaker's viewpoint. Men of our time had assimilated Aristotle and Plato, therefore those philosophers belong to our era. It would appear then that the requirement for a further extension of our era to a period 3,000 years before Christ, would be a knowledge on the part of some of the code of Hammurabi, the book of Job, the epics of Homer and the Instruction of Ptah Hotep.

What is more interesting, however, than these examples of achievement in humanity in the long ago, is the fact that those nations which produced intellectual achievements equal to or superior to our own, have all descended to a plane where what they now produce has no artistic or literary value. For a time each nation or people expressed some of the ideas common to the race in a marvelous way. Then after having produced these models which it might be expected would facilitate their continuous progress, they inevitably declined. And today the descendants of some of these highly intellectual races are almost completely without intellectual cultivation of any kind. The Fellahin in Egypt are a typical example. Even the Greeks would not think for a moment of considering themselves the equals of their forbears: decadence and not progress has been the historical rule for these people.

In America we have the typical example of the Maya Indians. They made a magnificent exhibition of artistic ability in their architecture and of intellectual talent in their calendar. When the Spaniards landed four hundred years ago in Mexico, with a calendar ten days away from the seasons, the Maya Indians had a perfect calendar. Their descendants still live in certain parts of Guatemala. But these descendants represent the very lowest type of natives on the American continent. They had their period of efflorescence but they have left the world only a few doubtful blessings, the now universally accepted habit of smoking tobacco and the "art" of chewing gum. They had a ball game also to which thousands crowded, and on which they risked in betting everything they had in the world: they are now uncivilized and lawless savages.

The inscrutable mystery of human history is not progress but decadence. A certain amount of progress may come to a nation but decadence inevitably follows. When the energies of a nation culminate in achievements that must surely be models for succeeding generations, something happens by which national taste is vitiated. The extent to which the descent may go seems to depend on the selfishness of the people.

The hardest thing in the world for the historian is to tell why this decadence takes place. It is practically universal. Herbert Spencer once said that practically all the savage tribes of today give evidence of having been in a higher state generations ago. Max Müller declared that there are few if any of the most degraded races of mankind whose language does not suggest a larger vocabulary than the one now in use. The rule of decadence is apparently without exception.

The less a man knows about history the easier he finds it to explain why a nation became decadent. There are people who say very glibly that Spain's decline was due to the expulsion of the Moors, or the institution of the Inquisition. As a matter of fact Spain's greatest century of achievement, the period from 1550 to 1650, when Cervantes, Lope de Vega, St. Teresa, Calderon, Murillo and Velasquez were doing their work, when her universities were leading the education of the world, and her architecture was developing marvelously, when she was the leader of Europe in every respect, came within about half a century after the Moors were expelled and the Inquisition founded. Mommsen, the German historian of Rome, who probably knew the history of Rome better than anyone else, after having written the story of the Roman Republic, refused to write the story of the Roman Empire, because he could not make up his mind just why Rome had decayed. When we recall how many people are ready to tell at a moment's notice the reason for Rome's decadence, Mommsen's reluctance is all the more interesting. The one thing we know, but are not always ready to confess, is that decadence is the rule. The reason for it, is quite another thing.

JAMES J. WALSH, M.D., PH.D.

Some Reflections on Strikes

THE multi-millionaire, J. P. Morgan, and the Socialist *Call* of New York, professed organ of the radical proletariat, are in intimate agreement. Their definitions of sufficient wages, the very heart of the labor controversy, harmonize wonderfully. Calmly and deliberately the great Wall Street king has in substance given his own testimony to this effect and the *Call* has solemnly subscribed to it. The spectacle may appear strange, but it is not surprising.

Asked before witnesses whether he thought that ten dollars a week was enough for a longshoreman, J. P. Morgan is reported to have replied that he believed it was, *if that was all he could get and took it*. The principle here laid down is clear: "Sufficient wages," as the *Call* has briefly summed it up, "are all that the working class can get." Radical capitalism applies this principle at one end of the scale, and radical Socialism, with the same consistency, applies it at the other. "If the formula is good for a longshoreman, it is good for the entire labor class," writes the Socialist organ. "All they can get! And that is only limited by what they produce."

Here then is a clear and concise statement of a radical principle to which neither Catholic capitalist nor Catholic laborer can ever subscribe. It gives in a nutshell the entire kernel of the labor and strike problems in as far as they have become a menace to the world.

In the mind of the radical capitalist this principle means that the laborer need be given no higher wage or better conditions of work than economic necessity, fear or prudence dictates: "All he can get." In the mind of the radical workingman it means that there is no limit to what he may demand, short, perhaps, of killing the goose that lays the golden eggs, though Socialism would not hesitate at that. The labor problem thus narrows down on both sides to a question of superior force. Strike will follow strike on the part of the laborer as long as there is any hope of another penny to be gained by him: "All he can get." Radical capitalism has long ago set the example and what is sauce for the goose is sauce for the gander. "This really great man," the Socialist organ says of J. P. Morgan, "is of opinion that a wage worker is justified in taking all he can get, and that, when he takes it, it constitutes sufficient wages. And we are decidedly of that same opinion also."

What happens to the common people is matter of no concern either to liberalism or to Socialism. The principle of radical capitalism is not merely to keep its wages within the minimum of economic expediency or necessity but likewise to raise its prices to the maximum of economic expediency or possibility. A sufficient profit for the radical capitalist as well as a sufficient wage for the radical laborer is defined by the same brief formula: "All he can get." Public sentiment cannot entirely be ignored, but that is included in the philosophy of expediency, fundamental with both parties, though often

they may overleap their mark. Beyond this, however, the public good is not consulted either in amassing profits by watered stocks and exorbitant prices or in screwing up wages by strikes and intimidation.

It would be pessimistic and unwarranted to say that the picture here given describes the entire situation. It is the writer's conviction, however, that it accurately portrays those elements, on the part of capitalism as well as of labor, which are the real menace in the great social unrest of our day. There are many degrees of radicalism, and those who consider themselves safely removed from either liberalism or Socialism are often more or less deeply tinged with their unholy principles.

In contrast with the views of radicalism, Catholic social doctrine gives liberty without license to both capital and labor and so, if adhered to, will remove all unjust strikes at least, though it would not necessarily abolish strikes altogether. They were not unknown in the Middle Ages when the labor problem had at length arisen with the growing complexities of civilization, and the journeymen's gilds had sprung into existence. Many such strikes were doubtless due to the violation of Catholic principles by Catholic subjects, but it is in nowise impossible that both parties to a strike may have been fully justified, objectively as well as subjectively.

A sufficient wage, according to the Catholic ideal, is not "all a man can get," provided he takes it; nor all a man can take, provided he gets it, as the Socialist version might read; but a wage which can decently maintain the laborer in frugal comfort, enabling him to support his family in as far as they rightly depend upon his labors, and making it possible for him to actualize the conception of a true Christian home. If with ten dollars a week a longshoreman can realize this ideal, then ten dollars a week is a sufficient wage; if not, then ten dollars a week is insufficient, whether he takes it or not. There may be conditions, it is true, making it impossible, under circumstances, to pay this wage. To these conditions labor and capital must then adapt themselves to the best of their power, according to the law of Christian charity which bids us to do unto others as we would have them do unto us.

But between the minimum wage, which the laborer will rightly seek to obtain even at the cost of a strike, when other impediments are not in the way, and the highly variable maximum of a just wage to which he may aspire, there lie the possibilities of strikes that may be fully justified on the part of labor, but to which capital is not in justice obliged to yield. The laborer who is not defrauded of his hire may yet demand a wage more in proportion with the value of his labor or the value of his production. Similarly he may seek a reasonable reduction of working hours, though not actually employed under oppressive conditions of labor. In all cases conciliation and arbitration are, as far as possible, to be used. A strike should be the last resort, and neither the rights of others nor the demands of charity may be violated by it.

Thus full justice is provided within the Church for both labor and capital while ample liberty is accorded to both, yet of neither is it simply true that they may have "all they can get." The adoption of this principle by capitalistic liberalism no less than by Socialism is the main cause of our vast social discontent and has girded the earth with labor wars to which there is no end. "All we can get" is the legend written alike upon the banners of both these belligerent armies, and the interests of neutrals are of no concern to them. Godlessness is at the heart of the great unrest, godlessness which means anarchy in the moral order, and this same anarchy is bound soon to spread into the social and economic world as well. Such is the crisis we are now facing.

But what if the interruption of work, brought about by a strike, seriously interferes with the public good as in the strikes of railroad employees or of those entrusted with the necessary provisioning of a city? Clearly it is then the duty of the State to do what lies in its power to avert the disaster, for it has the obligation as well as the authority to safeguard the common good. Indeed it is the duty of the State under all circumstances to seek to remove occasions that may lead to strikes. On this subject Pope Leo XIII wrote in his Encyclical on the condition of "The Working Classes":

When work-people have recourse to a strike, it is frequently because the hours of labor are too long, or the work is too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralyzing of labor not only affects the masters and their work-people alike, but it is extremely injurious to trade and to the general interests of the public. Moreover on such occasions violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperiled. The laws should forestall and prevent such troubles from arising, they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed.

The Church does not encourage strikes, but permits them in a just cause when no other solution can be found and justice and charity are duly preserved. Conciliation and arbitration are the natural means to be suggested in their stead. Boards for this purpose should be freely appointed by capital, labor and the State. In cases where the common welfare is seriously threatened, moral coercion should at first be used, and if this is unavailing legal coercion may become a necessity. One thing, however, is certain, that the Gospel of Christ and the authority of His Church alone, with their impartial laws of justice for labor and capital, and their golden rule of charity for all, can definitely calm the unrest that is everywhere culminating in the struggle of class against class. He alone who calmed the angry waves can speak to the modern world the reassuring words: "Peace I leave with you, my peace I give unto you." Its return to Him will constitute the true Social Revolution.

JOSEPH HUSSLEIN, S.J.

Irish-American Socialists

OF the hundred or more Irish-Americans of Catholic parentage who are active in the Socialist parties it is doubtful if more than one or two can be found whose writings or speeches give evidence of a real intimate understanding of the Socialist mind. Yet these men are most effective propagandists. This is much to the Socialist's liking, for it is an open secret that it is enthusiasm for the "cause," not a knowledge of its philosophic principles that counts. Hence the more temperament the better. "We need nothing so much as Irishmen," said Robert Hunter, "and the more Socialists we make out of them the better." The native wit and eloquence of the Irish; their intense emotions and their aggressive spirit make them splendid instruments for carrying a message to the hearts of the people. But the Irish have the Faith ingrained, the spark of Catholicism burns in all of them, however low the sacred fire may be at times. It is this inborn faith that prevents them from accepting deep down in their hearts Socialism as it really is. To this do I attribute my success in bringing back to the fold those whom the seductions of Socialism have enticed into its camp. Prove conclusively to the Irish Socialist that Socialism is in fact founded upon anti-Christian premises, that its materialistic principles if put into operation would inevitably disrupt the family, and he will make his peace with God. To do this it is first of all necessary to gain his confidence, to get a sympathetic hearing. Once this step has been made, his would-be adviser must go on to show a complete familiarity with the tactics of Socialism, its personnel, its inside party history, its economic and philosophic basis. When he realizes that you know what he knows, and much more, then you can feel that you can make headway with him.

Some instances illustrating the return of Irish Socialist leaders to the Church may prove interesting to readers of AMERICA.

At the close of my address on "The Tactics of Socialism," in Quincy, Illinois, the local Socialist leader, J. H. Hanly, requested fifteen minutes in which to reply. The time was granted; and then I showed Mr. Hanly's strictures to be incorrect. I went again to Quincy to speak on "Christianity vs. Socialism." On the platform I used twenty-five books, officially circulated by the Socialists, to prove my contention that they advocate principles subversive of Christian doctrine. Evidently this set the fire of Catholicism in Mr. Hanly's heart afame. Under the headline, "Goldstein's Great Lecture Converts Socialist Leader," the press announced that Quincy's foremost Socialist had withdrawn from the Socialist party. Mr. Hanly's letter of resignation is in part as follows:

I still believe that public ownership of large industries is the only remedy for the conditions complained against by all good citizens. But having tried and failed to get you to quit the circulation of books and papers which reach into the discussion

of religion and morals, in a very unpopular way; and believing that unless that part of your propaganda is stopped, you will not be able to build a party of the size necessary to accomplish the industrial changes you desire, I feel that to continue with you would be a waste of time and postpone the realization of the remedy. I know how you explain your attitude towards the books and papers, but I prefer a plan that does not require so much explaining.

Perhaps the most boisterous, vicious and vulgar audience I ever encountered was in Vancouver, B. C. Pender Hall was crowded. The Socialists had led in about 1,100 followers and had shut out all but 300 opponents. A most dramatic leader was H. M. Fitzgerald. He openly professed his belief in all the irreligious teachings of Socialism, and I was continually interrupted:

"Socialism is based upon the materialistic conception of history which denies the belief in God and of everything of a supernatural character."

"Hear! Hear!" came back the shout led by Fitzgerald. "A Catholic cannot consistently be a Socialist."

"You're right! You're right! You're right!" resounded the turbulent response.

"Socialism is atheism in its modern garb."

"Good! Good! We're all atheists!" bellowed Fitzgerald, and a storm of Socialist applause endorsed the statement.

"I have to prove that Socialists are atheists to an audience in the United States!"

"Not here! not here! We are real Socialists!" So it continued for two long hours, when the Socialists, led by Fitzgerald, marched out of the hall, singing the Marseillaise.

But by God's grace the Catholicism which seemed dead in the heart of Fitzgerald lighted up, and the foremost leader of Socialism in Vancouver is back in the fold of the Good Shepherd, most anxious to repair the damage he has done.

In a letter expressing remorse H. M. Fitzgerald writes:

It has been forced upon me that materialism, such as is preached by many propagandists, and was preached by myself for many years, is far from being a satisfying doctrine on philosophy, and sooner or later becomes an excuse for all those contemptible actions to which man, when separated from God, is prone.

"The Tonsorial Terror of Pottsville, Pa." Con Foley, "Eat Him Alive Con," the man who, the Socialists said, gave "Goldstein a terrible skinning," is no longer with the party. He ignored the summons to appear before the local "Investigating Committee" upon the charge of "associating with a former Socialist, David Goldstein," to whom he is alleged to have shown the records of the party.

In 1915 at Woonsocket, R. I., I met a young man, who, as he traveled day in and out from city to city selling books, made it his secondary business to propagate Socialism. His evenings were given over to "soap-box campaigning," which was a grief to his wife and children. After a long talk with him I succeeded in getting him to

promise to attend my meeting one night, to listen seriously to what was said, to weigh the arguments and to consider the consequences of a fundamentally irreligious movement. Harris Hall was packed to its capacity. It was, I think, providential that the "State Secretary of the Socialist Party of Rhode Island" came forward loaded to the muzzle with questions that were supposed to turn all tables to the Socialist advantage. Of course the Socialist leader's questions gave me additional opportunity to drive home the truth of my contentions. When the meeting ended the first man to press forward was the young Irish-American Socialist who had promised to listen with an open mind to what I had to say. He called out loud enough to be heard all around: "I am convinced." A year later the Catholic fire was burning brightly, when Joseph M. Flynn, who has succeeded in persuading several of his friends to withdraw from the Socialist movement, sent me the following letter:

Woonsocket, R. I.,
Feb. 19, 1916.

Mr. David Goldstein,
Boston, Mass.
Dear Friend:

I take the liberty of addressing you in this way because you have indeed proved a friend to me and mine. Just about one year ago you gave a lecture in this city, and at that time I had the privilege of meeting you, as you may remember. I was then tottering on the brink of an abyss of moral and mental ruin, the horrors of which I dare not now review. There is no more stubborn man in this world than he who once rejects the truth of our Church and allows his mind to be filled with the poisonous fumes of so-called Socialist philosophy. Such a man I was, but thanks to you and the able manner in which you drove home fact after fact, I was able to see Socialism in its true light and the delusion under which I was laboring.

My mental attitude was reflected in my family life and was the cause of unhappiness to my wife and children, as you will well understand. I am not writing this as the result of a moment's enthusiasm, but as a result of one solid year of deliberation. During that year I have been to Confession and made my peace with God, and I wish I could express to you the peace and happiness that have ensued, not only to myself but to my wife and children as well.

Being a workingman myself and having been a member of the Socialist party, I am in a position to realize to some extent the success of your work here and I can assure you that the effect was very great indeed, not alone on some self-styled Socialists, but on a great many who were half-persuaded that Socialism was a very fine thing, and who now realize the insidious falsehoods of the Socialist propaganda.

Your lecture this year on "Peace and War" was, as you said, of a somewhat different nature, but, nevertheless, it was one of the finest expositions of Catholic faith it has ever been my pleasure to hear, and my one wish is that God will bless you in your great and good work.

I take this means of thanking you for what you have done for me and if in my humble way I can by word or deed assist you and the Knights of Columbus in that work, you can rest assured I will do so. With the greatest of respect,

I remain, sincerely yours,
JOSEPH M. FLYNN.

While it is sadly true that the number of Irish-Ameri-

cans in the Socialist movement is quite large, and that a rebellious spirit smothers their inborn love for the Faith, these experiences, together with many others, give me great hope that all may be won back to the bosom of Mother Church.

DAVID GOLDSTEIN.

Fear as an Immoral Issue

THE martial noises from across the Atlantic have been causing our country to quake with fear. But a reaction has already set in; due principally to our weariness from thinking about the war. Having preserved peace for ourselves and put profit in our pockets at the same time, we are now nigh to that sweet state of mind which prompts us to smile and say: "How foolish to have feared anything at all!" That is a natural sentiment, the appearance of which has always, historically, followed the disappearance of any great danger. But Dr. Frank Crane waxes extremely enthusiastic over the advent of this, our new national feeling, as though it marked some really significant turn in our American civilization.

He glowingly opines that "the present campaign against fear is the greatest movement of the race"; declares that fear is "the child of half-knowledge," and believes, with Alexander Pope, that "a little learning is a dangerous thing." Thus far his doctrine is as harmless as commonplace. Everybody realizes that excessive fear is not a desirable condition for either an individual or a nation. The Doctor might be pardoned for dangling a set of platitudes in the public's face; he might even be commended for his concern for our common sense. But certainly he merits neither pardon nor praise when he composes sentences which, plausibly couched, can cling tight around the casual reader's thoughts and stifle noble aspirations.

Dr. Crane frankly tells us that, "When men half-knew gods they trembled at them," and quotes Lucretius's belief that *timor fecit deos*. It is to be hoped that the Doctor does not share this pagan's view of the origin of religion. Could it be that the peoples of old made Zeus and Jove, because these gods made them tremble? He who can cause one to tremble does not need to be "made," being very evidently "made" already. If the early peoples feared the phenomena of nature, it was because their minds saw a great Master behind and in these phenomena, ruling the universe. Fear did not make God; it was the tremendous visible work of God, whom the human intellect made men perceive and appreciate in it that made fear. Lucretius put his cart before his horse; Doctor Crane does not seem clearly opposed to a similar proceeding.

Nations that only half-knew God, trembled at Him, not because they only half-knew Him, but because He was God. Was not that single fact sufficient to set them aquiver with reverence and awe? Does the Christian, who knows twice as much about God as the early Israelite knew, being fully impressed that He is infinite

charity as well as infinite justice, fear His power the less because he appreciates His love the more? If so, he sins by presumption, and incurs the condemnation of his faith. Fear never made gods, except in the minds of those who would make the world godless. Half-knowledge never made men fear God; for, the better God has become known, the more majestic has appeared His might and glory; consequently the more reason has there been to fear Him.

But the Doctor confidently assures us that we dread God less today because we know Him better. As a nation? Hardly. Truly, his is a sanguine estimate of a country in which sixty per cent of the inhabitants profess no religion at all, in an age which is permeated by aggressive atheism and indifferent agnosticism, and in an epoch which is remarkable for its materialistic ideals! His dictum is clearly disproved by history; nations have always feared God most when they knew Him best; feared Him least when they had forgotten Him most. Is it not an exploded assumption that science and reason have torn God from the "interstellar void" and found Him to be nine-tenths imagination?

On the contrary, it is self-evident that we know more about dollars than the Deity; more about matter than spirit; more about our human selves than about our supernatural duties and destiny. The world has run ahead of the Middle Ages in many things; but, in knowledge of God, which, after all, is wisdom *par excellence*, it has fallen lamentably behind. It is a pity that Dr. Crane should teach that God is not to be feared so much as loved. To what sort of civilization would such a doctrine lead? The little remaining fear of God among men is the loop of steel which has kept this planet from falling apart long before now with the decay of iniquity. Would Dr. Crane loosen or remove this band?

His alluringly perilous doctrine is somewhat akin to that which Luther wrote in his celebrated letter to Melanchthon: *Pecca fortiter, crede fortius*. The Erfurt professor did not emphasize the need of fearing God, but over-emphasized the need of trusting in Him. As a result, his eyes were forced to witness the moral degradation into which his unbalanced teaching brought the people. "We live in Sodom and Babylon," he bitterly complained, "affairs are growing daily worse."

"Strange!" Dr. Crane exclaims. "Men have thought that fear helped morality! They tortured, imprisoned, killed, to cure criminals. They beat children. They burned heretics." His remarks, of course, ring with an up-to-date plausibility which ensures their wide currency. But, as Poor Richard Junior's Philosophy long ago informed us: "The lie that goes farthest is the lie that has a little truth in it." It is true that men have often exploited the element of fear unjustly and excessively. But it was not the fear of God that animated them, but sordid self-interest. When they used the motive of fear with prudence and moderation, history shows that it has been conducive to the common good.

The sentimental folderol of today which bids us clap the criminal on the back and cry "Hail fellow, well met!" is an insult to ourselves as well as a menace to the State. This fact is plain, except to persons whose mental vision is glossed over with sentences from special articles, scribbled off by the gifted "sob-artists" of our dailies. The modern parent who gives the child sugar, when it deserves slaps, is training up a selfish, inefficient little monster for the nation. Today heretics are not killed, but let us not plume ourselves on our superb advancement. Was it any less legitimate and exigent for the folk of old by publicly ushering him into eternity to prevent the propounder of false doctrine from throwing Medieval Europe into convulsions, than it is for us to punish treason by death, or the death of a single man by the death of his slayer? To any but a positivistic mind, the slaying of a soul is a greater crime than the killing of a body. Over and above being social disturbers, heretics were spiritual murderers.

Dr. Crane ignores the fact that history and psychology combine to show that many a murderous hand is weakened from murdering, by the fear of condign punishment. He sets himself against the testimony of two sciences, and seems to think nothing of it. Thus he prepares us for the reception of further extremes. For he writes: "The most amazing creation of the human imagination is hell." Cold consideration, nevertheless, indicates that the inferno is neither "amazing" nor a "creation of the human imagination." The Bible shows the latter; the fearful iniquity in the world, the former. But, unfortunately, the only part of the Bible which the sects of our separated brethren are all agreed upon, is, as some writer has observed, the covers. And today, when criminology has become identified with physiology, and the supposition is abroad that virtue can be put into the miscreant's soul by using a scalpel on his brain, the justice of punishing a bad life with flames is no more apparent than that of doing the same to a bodily disease. Hell disappears in the confusion. When the religious and scientific atmosphere has cleared a little, however, it may well become clear again that Christ knew somewhat more about the avenues into which this life leads than Dr. Crane and his contemporaries. Let the latter raise the dead and rise from the dead, before they dare to pluck the force out of the solemn text: "Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels."

When Doctor Crane and his class speak as mere men on merely human affairs, they may be listened to with patience, pleasure, deference and, frequently, profit. But when they try to inspire our country with fearlessness by destroying religion's sources of salient fear, they are not really America's friends, however much they may appear so to be. When all spiritual fear shall pass from Columbia, in that day her doom is signed and sealed.

EDMUND E. SINCLAIR.

The Peasant Women of France

THE peasant women of France, on whom, for the last two years, has rested a heavy weight of anxiety and labor, have, as a rule, proved themselves equal to the claims made upon their endurance.

On August 2, 1914, when the church-bells rang over the fields of France the call to arms, the women, stifling their sobs, bravely faced the future. They too were to have their share of sorrow, but even the most pessimistic among them failed to realize the extent of the responsibilities that the war was to entail. Since then more men have been summoned to join the army, so that today all those who are over nineteen and under forty-eight years of age are militarized. In many cases both father and son are serving at the front, and in consequence the portion of the women is the heavier. In many homes there are empty places that will never again be filled, and to physical weariness is added anguish, bereavement and desolation. Two years of war have greatly increased the labors of those at home, yet the peasant women of France have not faltered, they are grappling bravely with the hardships of their lot. From Auvergne, Savoy, the Pyrenees, from the hilly districts of Central France and the plains of Flanders, we hear of them bringing in the hay and the harvests, assisted by feeble old men and small children. It is a pathetic sight to see how they fight against discouragement and fatigue, against disappointment, and against the secret grief that is eating out many a heart. France's women are as brave as her men.

The wounded peasants, who fill our hospitals, have proved themselves brave soldiers, steady under fire, uncomplaining and patient; but when they are lying, still and stricken, on their hospital beds, their whole souls go out to their native villages. The love of the French peasant for the particular portion of French soil that he calls his own, for the corner of land he himself has tilled, is extraordinarily deep and tender; few realized before the war its strength and its tenderness. Maimed by his wounds, he wonders how the fields are looking at home; his anxiety for the harvest becomes a fixed idea, a haunting fear. He knows how feeble are the hands that are striving to care for the interests that the war has obliged him to desert. But it is here that the women's courage and activity come in as a glad surprise. A farmer from the country near Bordeaux showed me a letter from his wife, in which, with honest pride, she told him how, assisted by her husband's aged father, she had got in the harvest and was then ploughing the fields: "It may be that the furrows are not quite so straight as when you were at home, but you must not mind this, for the work has been done, and I may say that nothing has been neglected." This letter is one of many.

In Poitou, young girls have learned to use the plough, which in this particular district is drawn by six oxen. They were awkward at first but have learnt by experience, and last year a traveler in Poitou was amazed to see two young girls of seventeen and eighteen manage their team of oxen as if they had never done anything else. In the hospital, where it has been my privilege to make closer acquaintance with our wounded fighting men, lay a farmer from Central France who had lost his leg. One day, lately, when I visited him, I was surprised to see, fastened to the head of his bed, some fine ears of corn. "I was very anxious about the harvest," he explained, "and kept asking my wife, who has to work our farm alone, how she managed. The other day she came to see me. 'There,' she said, 'is a specimen of the corn that I sowed in the field you know of. It is, I think, quite a credit to me, and you must not worry any more.' With that

she pulled out the bunch of corn that you see. It comes from our own field and I like to look at it." The good man, for the time being, forgot his infirmity, between his pride in his wife and in his corn. The product of his own little field was a potent solace for pain. It was a message of sympathy from the land itself.

Sometimes the work is carried on not only under difficulties, but in the teeth of positive danger. Only yesterday, an English officer told me he was sent to buy a large crop of clover, standing uncut in a field not far from Arras and close to the firing line. The proprietress of the field was a young woman of twenty-five, a widow of the war. The officer and his interpreter concluded the bargain in the field itself. The clover was being mowed by a machine in charge of a very old man, and the young woman walked close by, carefully watching the ground. She explained that this particular field was close to a high road, where troops passed continually, and that the soldiers often threw bits of iron, empty tins and other rubbish into the clover. She herself picked out these bits of metal, which would have injured the mower. The officer and his companion watched her stooping at every turn and diligently picking up the dangerous refuse. Suddenly a shell, first one, then a second, then a third, swept across the sky above the group. The horses, mad with fear, reared and kicked; the Englishman and his interpreter threw themselves at their heads and with difficulty restrained them; a dog, trembling with fear, crouched low, almost under the machine; the young woman and her aged companion never turned a hair. When there came a pause, she quietly said: "We might go on now," and the feeble old man and she did go on, regularly, slowly, methodically. She continued to watch, to stoop, to pick up the objectionable bits of iron, as if no shrieking message of death had disturbed the peace of that summer afternoon. "I shall never forget that woman's pluck," said my informant. In certain parts of the front, the women creep out at night to bring in the harvest; during the day they lie low, while the German shells spread terror and destruction. At night the danger is generally less, and these tenacious workers do their best to save the crops from loss and waste.

Instances of their steady courage might be multiplied indefinitely, to their honor and that of France. In a certain village near Chartres, a humble peasant woman does another kind of work. The *curé* of this particular village is engaged in military service and his parish is cared for, in consequence, by an old priest, who, being already in charge of another village, can say Mass for his new parishioners only on Sundays. This being the case, there was difficulty about reserving the Blessed Sacrament. The village, though situated in a district that is far from religious, has an excellent spirit and the people are constant in their attendance at services. A quiet old maid, a peasant by birth, who earns her bread by ironing at the "château" close by, came forward and promised that on four afternoons a week public prayers should be recited before the Blessed Sacrament. We assisted at one of these services. Léonie arrived, a small, slight figure, with a pale face framed in the peasant coiffe of the women of La Beauce. With her came old men and children, and women, old and young. She knelt in their midst and led the prayers: the rosary, the Way of the Cross, litanies to the Saints of France, who were called upon to assist their country in its hour of supreme necessity. The people present answered earnestly, and one felt that through the lips of these untutored peasants spoke the real soul of France, the devout, the simple, the believing soul, which the tragedy of war has brought nearer to God and to the old Faith, inherited from generations of believing ancestors.

B. DE COURSON.

COMMUNICATIONS

"Character and Temperament"

To the Editor of AMERICA:

Under the caption of "Character and Temperament," Austin O'Malley, M.D., furnished to the readers of AMERICA for August 26, some very interesting reading. He describes character to be "The result of all the internal and external forces that have been working on a person from the moment his life began, and later." Assuming that this is true, is it possible to apply the definition to national character? If so, how does the writer establish the fact that the "Irish national character" is essentially no more religious than that of any other nation, contrary to public opinion? The good doctor also states that at the end of the sixteenth century Ireland turned to religion in opposition to the enemy, and that because of that opposition, continuous on the part of the Irish, religion has become a national habit.

The logic of the doctor's article would seem to establish the fact that the people of Ireland have been religious, not through conviction, but because of the implacable hatred of a foe. Yet the chief glory of Ireland as narrated by the panegyrists and the apologists of the Isle of Saints, has been, and is, her steadfast adherence to Christianity, through persecution without parallel. May a people be rightly blamed for what overpowering invaders do, and may the genuine stock be justly charged with the derelictions of those, who while holding the land, never had valid claim to the name "Celt"? If so, the crown of Erin seems to be a little tarnished and if she is made to suffer for the sins of others, it should be the work of alien enemies, and not of those who are of the household.

Dorchester, Mass

J. D. RUSSELL.

Who Is to Blame?

To the Editor of AMERICA:

For several years I have heard the Catholic laymen of the United States berated for their spinelessness. Thinking over the charge, I myself am somewhat disposed to blame them. On investigating, however, the stanchness with which the Catholics of Austria, Germany and Belgium have frustrated attempts to deprive them of religious liberty, attempts which have been successful in Italy and France, and which are beginning to be made in all parts of our own country, I am inclined to the conclusion that what the Catholics of America need is leadership, not intermittent, individual and local leadership, but well-organized and coordinated, unremitting guidance throughout the length and breadth of our land. Does it not seem that I am supported in this opinion by the Bishop of Marseilles, when he says, as quoted in AMERICA for July 22, 1916:

We can hear the ready answer: "It is not our fault." Alas! it is the fault and the iniquity of us all. Because all this evil which has been, and continues to be committed, would not have run its course unhindered, had we ourselves, who refrained from being accomplices, rightly understood its gravity and its fatal consequences, and if we all, as was our duty, had opposed to it a solid phalanx which would have proved an insurmountable barrier. Every one of us has had his share of the responsibility for the situation in which God has been placed in our country.

The Catholic Mind of July 22, 1916, also says, in part:

We have none to fear but ourselves. . . . We are going the way of France and Mexico. Indifference was responsible for the revolution against the Church in both these countries; indifference is growing in America; like causes produce like effects.

In how few parishes are the people acquainted with conditions

in Mexico? How seldom have they been counseled to attend lectures or take up reading which would inform them of those conditions? When politicians, bigots, or religious bodies other than our own, see their interests menaced, their leaders act in unison. Our leaders seldom or never speak in unison. We are an army without a head, and the laymen have to suffer for what is, no doubt, in great part their own fault, but this fault is, in my opinion at least, shared to a large extent by our leaders. If I am right, why is not something done; if I am wrong, where is my error?

Brooklyn, N. Y.

F. M. FIELD-MCNALLY.

"The Audibly Devout"

To the Editor of AMERICA:

In the Catholic Mind for July 22 are to be found two very interesting and significant papers, one on "Saying My Prayers in Latin," the other on "The Audibly Devout." The Latin of the Mass! Millions enjoy its uplifting beauty, and its sublime language, when the priest observes the rule of the Church and lifts up his voice in sympathy with Catholic tradition for the consolation of devout worshipers. But often we are disappointed and wronged by a mere whispering of the words. Is it any wonder that Protestants sometimes accuse us of mere formalism in our religion? The short turn, the scarcely extended hands, the indifferent attitude, when we are looking forward to the pleasure of a conscious salutation of *Dominus vobiscum*, are not calculated to awaken a sympathetic *Et cum spiritu tuo*. This may seem complaining to some, but it is a legitimate complaint. The sublime Mass, when read by an earnest, strong priest, even if it be a low Mass, is full of glorious inspiration and uplift. Kneeling, listening, and assisting! No wonder saints have been inspired to write of the depth and strength of its sacred healing virtues.

The *Confiteor*, the *Gloria*, the responses to the divine *Sursum corda*, and the comfort in the priest's confession, *Nobis quoque peccatoribus* and his penitential striking of the breast! What could be more suggestive of holy thoughts and emotions than the *Orate fratres*, following the *Lavabo*, when in the turning of the priest toward the people, so lovingly and solemnly, we seem to see the Divine Saviour extending His arms and saying, "Come unto Me"? Who has not enjoyed looking up and repeating distinctly *Suscipiat Dominus*? Shall the "audibly devout" be restrained? "If these hold their peace," says Christ, "the very stones will cry out." "Sing unto the Lord." It is a shame that, instead of the impressive glory of the *Sanctus*, *Sanctus*, *Sanctus*, we should be distracted from the words by mere noise, made by those who seem to think now, and not till now, is the time to kneel. The devout little acolytes have been kneeling from the beginning, a sign that *all* devout Catholics should be on their knees and not leaning against the heads of those who would bow in penitence and adoration.

Then the full glory advances, and the soul is deeply inspired as the sacred words increase in solemnity. The Sacred Host in elevation, the precious moments for our most earnest prayers for special needs for ourselves and those we love best; the uplifting of the Chalice, and our prayers for the washing away in the cleansing Blood of Jesus of our deep stains of sin! The priest's communion after "O Lord, I am not worthy," and our own partaking of the Heavenly Food, or at least a spiritual communion, and finally the blessing we beg for ourselves and friends and fellowmen! It is all beyond words. If we have recognized and appreciated what the Divine Saviour is doing for us through the power of His most holy Church, then we shall be able to recite our *Sacrosancta* with a joyful heart, provided that those at the other end of the pew do not fairly jostle us off our knees in their rude, selfish hurry to get out of church as soon as possible. Why is it that devoutness and devotion at Mass are so

seldom taught, or even referred to, in some of our Catholic churches?

And on top of all this comes an article concerning the "audibly devout" in which it is stated that "the audible fervor of the worshiper actually becomes to his weaker brethren a proximate occasion of sin!" For me there is joy in the music of the rattle of the blessed beads against the wooden seats, and in the devout whispering or even muttering of those earnest, pious souls whose holy, God-given faith I sincerely enjoy. Deep religious fervor can never be overdone in these days of indifference and misbelief. "Dearer to God are the prayers of the poor."

Northampton, Mass.

WILLIAM THORNTON PARKER, M.D.

Where Is Today's "Well of English Undefined"?

To the Editor of AMERICA:

Your anonymous correspondent who deprecates anonymous criticism is rather emphatic in his assertion that Cardinal Gasquet's letter about the pronunciation of *bless-ed* is "authoritative and final," but surely the pronunciation of a word is a subject about which others may be just as authoritative and final. In a matter of this kind *Tantum valet auctoritas quantum ratio allata*. The thrust at our *farrago* comes with bad grace from one who is defending the English of England. That bonnie land is filled with impossible dialects and slang. I wonder if M. L. S. has ever compared the English of our Bowery with that of Billingsgate or Houndsditch? I am afraid not. Personally I find very little difference between the English of educated Britons and Yankees, but I do find that the language of the uneducated Briton is worse than that of uneducated Yankees.

New York.

E. L. F.

Hoboken and "Devout" Catholics

To the Editor of AMERICA:

One of my friends has just sent me a copy of a Western paper containing some comments on my letter about Bandelier. The irate editor quite discourages me by covering my poetic and beloved Hoboken with an avalanche of scorn. As if that were not heartbreaking enough, he then proceeds to tell me that any parochial school child could have told me that Bandelier was a devout Catholic. That is extremely interesting. I knew Bandelier and worked with him, and yet I never saw any evidence of his devotion or Catholicism. Has wisdom proceeded once again from the mouths of babes and sucklings and editors, or have the parochial-school children and the editors been overtaught? It is all very interesting. Who will instruct us? Was Bandelier a devout Catholic?

Hoboken, N. J.

J. L.

"Sobriety by Conviction"

To the Editor of AMERICA:

I have read your excellent editorial "Sobriety by Conviction," in which you quote some recent words of Archbishop Keane's. It is all very true; but the fact remains that Father Mathew is dead and deeply buried, while "Fogarty's Buffet" is running seven days in the week. The men the Archbishop refers to lived in a day of vigorous action, and whilst they used a tin dipper and drank their whisky straight, they generally got their doctrine the same way. Today we sip highballs between inhalations of cigarette smoke, and hear mighty few temperance sermons. Where we have quit drinking, it has been due chiefly to the "prohibitory" orders of the railroads and other corporations. The temperance hall in my

old town, erected in the 70's by our fathers, now houses the I. O. O. F. It was thought not worth while to preach temperance to the second generation, so they took to the "regulated" saloons with the usual results. A young friend of mine, who resides in one of our flourishing cities, which has a beautiful Cathedral and well-regulated saloons, writes me that, out of a class of fifty-one young men who took the pledge with him in 1909, twenty, to his knowledge, have already fallen in the struggle. Contrast that with Father Maher's statement that in his Wichita, Kans., parish, located in the stockyards, he has no trouble with drinkers, young or old. Will you permit me to quote a few words of Archbishop Ireland?

Still—mystery passing strange! The Theobald Mathews are few. We philosophize at times, of course, over the evil which we cannot totally conceal from ourselves; but very strange the cogitations by which we excuse our do-nothing policy. In other countries, say we, drinking goes on, and no noise is made about it. Others drink as much as our own people do, and maybe a good deal more than they; and, if they are more temperate than our own people, they have vices more hideous than intemperance, from which ours are free. By opposing intemperance too strongly, we might drive men into Manichaeism, and at any rate we would offend the generous brewer and the jovial-faced bartender, men whose dollars are never held back from the charities of the Church. Total abstainers are moody, dangerous men, hypocrites and misers. The proper remedy for intemperance, if a remedy is needed, should be prayer and the Sacraments; but the drunkards will not come to the Sacraments, and our obligation toward them ends. Thus do we act, thus do we argue, thus do we joke, and meanwhile the Church of Christ droops her head in shame, legions of poor people rot in sin and misery, and immortal souls are precipitated into hell.

Oh! for a solemn and enduring awakening from slumber and sloth, by virtue of the sacred memory of Father Mathew. Why dilly-dally another day with this monster evil, which is desolating the land? Why, when the enemy is upon us, slaying neighbors and friends, and damning souls, lose a moment in idle discussions and heartless pleasantries? For once let us be serious-minded, and zealous and active in well-doing. One decade of years in earnest warfare—the battle being general throughout the field instead of being confined to some isolated bands of sharpshooters—and victory brilliant and complete shall be ours.

These words were spoken in the "good old days." They might be repeated with profit in our own.

Omaha.

J. J. FITZGERALD.

Magazines for a Poor Mission

To the Editor of AMERICA:

Would you have the kindness to do a great favor to a poor missionary, who is not asking for money, but only for a little help which can easily be given. I have under my charge 12,000 Christians, mostly Catholics, and an enormous lot of pagans. The only school here is the public school, in which boys and girls receive no religious training whatever. Most of our people think that the United States is a land made up exclusively of Protestants. They do not even suspect the existence of a Catholic newspaper or magazine. Would you be so kind as to ask one, or if possible many, of your subscribers to send me their Catholic paper after they have finished reading it? They will never realize the enormous good they will do to my mission. I need Catholic literature, but have no money to pay for it. The war has left us Belgians poor in the extreme, and Belgium can help us but little. The subscribers to AMERICA can help us greatly if they will only do so. They may send their magazine, when they have finished reading it, to Rev. Father Morice Vanoverbergh, Bangar, La Union, Philippine Islands.

Bangar

(Rev.) M. VANOVERBERGH.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 16, 1916

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The Stage and the Clergy

THE promoter of a film or play of the variety known to the man on the street corner as "shady," likes nothing better than a eulogy signed by some simple clergyman or aspiring uplifter. The eulogy is sweet to his ear and profitable to his pocket, and considering the "intensive criticism" of the day, he secures it with surprising frequency. True, some shrewd campaigning is needed at times, including, it may be, a dinner to the dominie. But usually the promoter's toil is no greater than that of his elder brother, who a generation ago, quietly peddled gold bricks to bucolic visitors astray on Broadway.

The intentions of these clergymen may be beyond reproach, but not their wisdom. They trust not wisely, but too well, to the siren eloquence of the promoter who assures them that his production "teaches unforgettably a deep moral lesson." They forget, what their experience in the ministry in a large city should have impressed upon them, that in the vivid portrayal of vice the lure may obscure the moral, and that, with adolescent minds, it usually does. George Moore, no clergyman, but a frank pagan, can teach these shepherds practical wisdom:

"The Church," writes the decadent Mrs. Forest, "merely sketches the cold thin outline of humanity's passion in its appeal to its reasoning power of discrimination between right and wrong, while, on the other hand, the Stage takes into its picture of appeal all the vivid coloring of truth, etc."

"I know four pages more of that rot; none of that for me," said Dick, as he put the letter into his breast pocket.

"There is something depressingly naive in the Socratic assumption of addled ministers and half-baked reformers that knowledge is synonymous with right living," writes a critic in the *Dramatic Mirror*. "But who today will be so simple as to believe that such an object-lesson ever acts as a permanent deterrent? Libertines are notoriously conversant with the results of their immoral actions, yet this knowledge restrains them not a penny."

The notable increase of these "half-baked" persons within recent years, imposes an added duty upon all good citizens to protest against the exploitation of vice upon the stage. The modern stage is neither a pulpit nor a school; it is a commercial enterprise plain and simple. In its proper sphere it has its uses; but in essaying to preach a sermon on the text of a grand jury investigation, it only adds hypocrisy to the catalogue of its vices.

The Log-cabin of Hodgenville

AS long as a nation is loyal to the principles and ideals to which it owes its birth and its original greatness, and gratefully preserves the names and the memory of its illustrious sons, we need not despair for its future destiny. When the tomb of Washington at Mount Vernon will not longer reecho to the pilgrim footfalls of his countrymen and the day comes when Americans tread with heedless steps and dull hearts the hallowed dust of Bunker Hill or Chalmette, then may the patriot look with dismal foreboding into the future.

We can thank God that we have not as yet reached this last stage of national degeneration. For with deep emotion and gratitude, the whole country, men of the North and of the South, gathered in spirit a few days ago in a little Kentucky village and stood with bowed head at the doors of one of the humblest homes ever reared on American soil. That home was a rude log-cabin, eloquent in every joist and beam, of rugged toil, of hardship, of danger, of poverty, of the hard battle of man against the forces of nature and the nameless perils of the wilderness. But it was the birthplace, the home of Abraham Lincoln. And the country has now sheathed the humble dwelling in a casket of granite, typical of the strength of the man, in order to save its crumbling rafters from the ravages of the storm and the gnawing tooth of time. While doing so it has laid up the lessons of the humble but noble log-cabin where the great President was born, in the casket of its heart.

That humble home should be dear to every true American. For all our citizens it has its lessons. It speaks of heroic struggle and splendid victories, of poverty and suffering overcome and made stepping-stones to the highest honors which the nation can bestow. The North, which Abraham Lincoln unified and led to battle for the Union, the South, for which he ever had words of mercy and peace and which has chivalrously recognized the inborn nobility of his nature, have side by side laid their wreaths and their homage at his humble shrine.

With them the whole country has once more realized the true nobility and greatness of the man who was born in the log-hut of Hodgenville. In his nature there was the ruggedness of the primeval forests of his native State and the kindliness of its skies. He was gentle and he was strong. He was a statesman without the pettinesses of party, a leader of embattled hosts without cruelty, a

victor without rancor or hate. The nation was truly well inspired when it reared a fitting memorial to Abraham Lincoln on the spot where he was born. It should be no meaningless monument. Its purposes will be completely fulfilled only when every American will take its lessons to heart and live them in his daily life as a citizen of the great Republic for which Lincoln so nobly sorrowed and toiled. The lessons of the log-cabin of Hodgenville are needed today.

Will Catholic Trade Unionists Surrender?

THE indorsement of the leading Socialist organ by the New York Federation of Labor is a decided triumph for radicalism and irreligion within this great body of organized labor, and the *Call* gloats over it with delight. Catholic unionists are to be informed in every local throughout the Empire State that the inveterate enemy of their faith, which has long maligned and blasphemed what is most sacred to them and more dear than life itself now "merits their moral and financial support." The advocate of birth control and race suicide and of countless forms of radicalism which religion condemns, whether in the moral or economic sphere, is to be recommended to them as a friend and a fireside counselor. Will Catholic unionists tamely submit to this insult to their intelligence and their faith? Do they realize that with this indorsement, if not recalled, they are casting aside the principles of unionism to which they had subscribed and are hitching their hopes to the meteor of radicalism?

We can readily understand the reason for this act of treason to trade unionism, but it does not excuse its perpetrators, and a severe account should be demanded of them if Catholic trade unionists would again lift up their heads like men and unflinchingly stand by their principles. We know that there is no strike or labor trouble in which the *Call* will not defend every action of employees against their employers. It will find labor blameless under every circumstance, and the more radical the actions of labor the more enthusiastic will their defense be. Like the witches in Macbeth the *Call* rejoices "in thunder, lightning, and in rain." Labor troubles are its delight. It would stir them up and revel in them, hoping surely to profit by them, whatsoever else may be the result,

"When the hurlyburly's done,
When the battle's lost and won."

It is easy for the laborer, therefore, to mistake it for a true friend. It has supported his cause, right or wrong. But at what a cost! It demands that the workman should sell his soul to it in return. Never! is the only answer the Catholic trade unionist can give. He can win in a just cause without such an ally. His object is a fair day's wage for a fair day's work. Such an object is not attained by cowardice and disloyalty to sacred principles.

Eleven large labor organizations, the *Call* informs its readers, have been rallied to its support during the past year. Clearly there is need of Catholic vigilance. It is evident that the spiritual guides and lay leaders of our organized Catholic working men have too often overlooked their most important duty in this regard. Our Catholic trade unionists have not received sufficient attention and intelligent instruction or such things could not come to pass.

Are we prepared to go the way of Portugal and Mexico? If so we have begun well, for that is the avowed ideal of the *Call*, indorsed within a single year by eleven great and powerful labor organizations.

Shortening the Commandments

"BACK to Paul," and "Back to Holy Church" have been expressions of growing frequency on the lips of those outside the Church. Another instance, though one of minor importance, is now engaging the attention of a commission that is to recommend certain changes to the Protestant Episcopal Church at its convention to be held in St. Louis next month. The suggestions are concerned mainly with the ritual, but there is one that has to do with the Ten Commandments. The new form which the commission plans to have the convention adopt is an abbreviation of the form found at present in the catechism of the Protestant Episcopal Church and one that approximates, in its brevity, to the form found in the catechism of the Catholic Church. A glance at the two places in Holy Scripture, where the Commandments are recorded, Exodus xx:1-17 and Deuteronomy v:6-21, shows that the new form, while retaining the Scriptural wording, does not reproduce in their entirety the Tables of the Law given to Moses. It omits the reasons given for the Commandments, and the details of their application, and confines the wording to the actual precepts, positive and negative. The abbreviated form has distinct advantages, especially for pedagogical purposes, for it throws into bold relief the essentials of the precepts, and prevents the confusion likely to arise in youthful minds. In adopting the Catholic practice, the convention will give another testimony to the Church's practical wisdom.

Will the next step be to return to the classification of the Commandments, which most Protestants abandoned at the time of the so-called Reformation? The Lutherans clung to the old Augustinian division, in spite of the fact that it was used by Catholics, for it had the sanction of centuries of Christian practice, but the other sects almost without exception, in this as in other things, broke away from the traditional "Roman" practice and took up with the less correct and discarded classification of Philo. Certainly long centuries of honored possession ought to weigh strongly in favor of the classification of St. Augustine. Perhaps, however, this is too much to hope for. But it would seem that the Church's teaching that the First and Second Commandments of the Philonic

classification are but two aspects, the negative and the positive, of one and the same precept, should command itself to the consideration of logical thinkers, especially nowadays when it is no longer believed, commonly, at least, that Catholics worship images.

There is a very particular reason for desiring that Protestants should revert to the practice of their Catholic ancestors, because by doing so they would give to the Ninth Commandment, in the Catholic classification, the prominence it needs. Hitherto most of the sects have relegated "Thou shalt not covet thy neighbor's wife" to a secondary position, as a part of their Tenth Commandment and it is now proposed to further obscure it in the catechism of the Protestant Episcopal Church by allowing it no other mention than is implied in "Thou shalt not covet anything that is thy neighbor's." This is to be deplored. If there ever was a time when unruly desires, whose illicit and immoral end is the divorce court, called for explicit prohibition, that time is the present. More not less insistence on the sinfulness of adultery in the heart is demanded by the trend of twentieth-century morals.

The Fordham School of Sociology

ON November 6, 1916, Fordham University in the City of New York will open a School of Sociology.

This is the simple announcement authorized by the university. The importance of the enterprise cannot be overestimated. It is the happy realization of a hope long cherished by our Catholic social workers, and by the clergy of New York. It is the fruition of the prayers and aspirations of our devoted Sisters, our self-sacrificing Brothers, of all who are interested in the welfare of those countless institutions which prove beyond refutation, the faith and charity of the Catholics of this great city. During the last decade, the need of a Catholic school of sociology has been felt to be particularly pressing. Because of favorable local circumstances, it was thought desirable that our young men and women of suitable character and talent, should be induced to take up as a profession some phase of social work. But where was the school which, while possessing all the really valuable resources of the non-Catholic school, could train the aspirant in the principles and practices fundamental to genuinely constructive social work? The excellent School of Social Science conducted by the College of St. Francis Xavier supplied this need to a certain extent; yet none realized more keenly than the authorities of this School, which is now merged with the new foundation, that work of a more extended and intensive character was required for the thorough training of the Catholic sociologist and social worker.

This sore need has now been met, and met well. The staff of the Fordham School of Philanthropy and Social Science will be composed of men who are masters in their respective courses, the courses themselves will be

thorough and comprehensive, while the opportunities for field work will be practically inexhaustible. The very locality of the school, in the heart of New York, is highly favorable to varied and accurate sociological study. New York is not so much a city as a vast cosmopolitan commonwealth, remarkable alike for its opulence and its poverty, for its zeal in the cause of learning and religion, and for its pursuit of the perishable things of time. To the earnest student, the value of these opportunities is obvious.

The new School is happy in the patronage of the venerable Cardinal of New York, whose beneficent rule has been the source of countless blessings to his vast diocese, and in the hearty approbation of the zealous Auxiliary of New York, the Right Reverend Patrick J. Hayes, D.D. Fostered by the care and wisdom of a noble university, may the Fordham School of Sociology become a great training center from which will issue forth many a Catholic hero of charity to lead God's suffering and stricken children into the paths of true redemption.

For a Father's Eye

To the Editor of AMERICA:

I am a lad of eighteen and I want to enter a Catholic college. But my father won't hear of it. He is a good Catholic and quite well-to-do, but he thinks that the time passed at college is generally wasted. So he wants me to go to work in a bank this fall and begin to earn my own living. Do you think there is any way of getting my father to change his mind?

E. P.

YOUR case, my dear "E. P.", is not uncommon. For there are many worthy Catholics who share your father's views regarding a course at college. Men who have faced life without the advantages of birth, wealth or education and who from their earliest years have had to fight hard for success, are disposed to set little or no value on higher education. They believe that their sons should begin life pretty much as they themselves began it. They like to see a lad start in his early teens to be self-supporting, for then he will probably "amount to something" by the time he is thirty.

But if self-made men who set little value on a college education are only honest with themselves, they will be forced to own that the average college-bred man of their acquaintance possesses striking advantages which they lack, and that he is "getting more out of life," as the phrase runs, than they are. In the first place the man who finishes a college course with credit learns to write well, for the earlier studies of the curriculum, particularly in a Catholic college, are admirably designed to develop in the pupil a correct taste in literature and to teach him the art of writing with clearness, force, and elegance. The college-bred man has also learned how to speak well, a distinct gain, as those will admit who have heard many self-made men address an audience. Men who have had a year of rhetoric, particularly as it is taught in our Catholic colleges, learn how to grace rather than to dis-

grace the rostrum. But best of all, the graduate of the Catholic college has learned how to think and to live. Two years are devoted to a thorough training in logic, metaphysics and ethics; physical science is not neglected; the student acquires as his Alma Mater's most precious gift, a grasp of Christian evidences and Catholic apologetics combined with a four-years' training in the practice of his religion, that will be to him a possession forever.

With intellect and will thus equipped, the earnest college graduate who adopts any honorable profession, can be confident of soon outstripping, as a rule, the men of untrained intellects who have entered commercial or professional life much younger than he, but without the advantages of higher education. Moreover his mind to him a kingdom is, so he can find in the world around him a thousand pure pleasures that the self-made man is quite incapable of enjoying.

A "student" can of course dawdle through college, and devote himself while there so exclusively to athletics, social activities and idle reading that after four years he will leave his Alma Mater worse fitted than ever for success in life. But on the other hand, as was proved by statistics quoted in last week's AMERICA, a remarkably large proportion of the young men who are graduated from college afterwards win distinction in their chosen profession. So suppose you leave this editorial, "E. P.," where your father will see it. Perhaps he will then reconsider his refusal to let you enter college.

LITERATURE

Orestes A. Brownson

AS September 16 of this year is the one hundred and thirteenth anniversary of Orestes A. Brownson's birth, a paper on the genius of that great American convert to Catholicism may not seem untimely.

As much of his literary work was devoted to abstruse metaphysical questions that are of interest only to trained philosophical minds, for general readers Brownson at his best is the collection of "Essays and Reviews" selected from the twenty crowded octavo tomes embracing his life's work. In the volume there are only sixteen essays but we shall find in it the words of a skilled physician prescribing ancient remedies for modern ills, an arsenal of unanswerable arguments against heresy and infidelity, profound observations on the origin and constitution of government, the principles of authority and liberty, the sacredness of law, the duty of loyalty, and the madness and danger of Socialism.

The Catholic Church in the United States has never had a greater apologist than Orestes A. Brownson. He became a convert late in life, and during his intellectual and religious wanderings for forty-odd years, he had been a conspicuous leader as a Congregationalist, a Presbyterian, a Universalist, an infidel, a Unitarian, and a social reformer. In his politics, he changed front with the same facility with which he altered his religion. But throughout his aberrations, there is a steady progress, a movement toward the light, there is a definite direction and purpose in his vagaries. He is always seeking the truth, forever testing the grounds of his position, continually reviewing the foundations of his faith, or lack of it, and instantly rejecting, with courage, energy, and disinterestedness,

whatever does not stand the impact of the rigorous natural logic and the innate force of his mind.

Only a man of great physical and mental resources could bear the sustained burden of the literary activity he displayed for over half a century. Frequently every page of his *Quarterly Review* came from his prolific pen. The well-springs of his genius seem never to have dried up. Always serious, terribly in earnest, he never descends to the frivolous, the superficial or the commonplace. He always felt and wrote strongly: hence his impetuosity, his enthusiasm, his restlessness. As these were the qualities that lay at the heart of his strength and his greatness, they were also the source of his weakness. They made him impatient, robbed him of calmness, deprived him of a due measure of deliberation, made him appear unsteady and devoid of a judicial habit of mind. Such were the striking features of his career during his earlier years.

It was only when he found eternal truth itself within the bosom of the Catholic Church in 1844 that he rose to his full stature. He then gave up roving without a pilot on the high, uncharted seas, his oscillations ceased, his course of thought was no longer erratic, and for the thirty long years that God spared him after his conversion, he devoted himself with tireless energy to the work of making the Catholic religion better known and better loved. The one dominating idea that filled his mind was to build up a popular exposition of the relations between faith and science, reason and revelation, dogma and philosophy.

It will always be a matter of regret that Brownson was a self-made man. He had no systematic training in scholasticism. Had he been equipped with the keystone of thought, such as a solid training in Catholic philosophy and theology would have afforded, had he been sure and certain in his aim, had he laid broad and deep the imperishable foundations on which truth reposes so securely, his works today would not reveal such irregularity of plan, or such incompleteness in detail. A first-hand acquaintance with the still unrivaled masters of medieval learning would have given him just what he needed, consistency of view, power of discrimination, and capacity for patient and minute analysis.

His teeming brain was so overflowing with profound ideas, the caliber of his mind was so remarkable, his gifts of intellect were so splendid, that had he been properly educated in his youth, had all his faculties been given an opportunity to develop harmoniously, and had they then been placed at the service of truth, he probably would have left behind him a synthesis of Christian doctrine that would stand for all time as a work worthy of being compared with the productions of the classic masters of Catholic thought.

Such was the magic of his name, and such his influential following, that at one period of his career he was looked upon as one of the most implacable and dangerous foes of Christianity in the English-speaking world. His conversion, consequently, was an epoch in the history of the Catholic Church in this country, just as that of Newman, which took place a year later, is a milestone in the history of English Catholicism. Of all the distinguished converts to Rome in this country, Brownson is easily the first. In him the submerged Catholics found a champion who in intellectual power was the superior of any publicist in the land. His conversion fixed once for all the attention of the American non-Catholic world upon the fact that Rome could lead into her fold and win to her cause one of the great intellects of the nineteenth century.

Brownson's literary style is the expression of the man, strong and massive, but extraordinarily flexible. He uses words like a giant, conscious of his strength, and his rhetoric, direct and forceful, conjures up visions of the austere beauty of an old Doric temple, serene and stately. Lights and shadows play about his balanced periods, and when it serves his purpose he

can use with telling effect delicious humor, playful wit and biting sarcasm. He has seldom been excelled for the skill with which he could mobilize a whole army of arguments to attack an opponent or defend a position. His contributions to English literature must be numbered among the permanent assets of the language. There are whole passages in his finished essays that for sweep and range of vision, profundity of thought, and purity of diction, rival the productions of the acknowledged masters of English prose, and our ears at times fairly ring with the majestic cadence of his finely chiseled sentences. Memories of the Fathers and Doctors of the Church will often recur to those who read Brownson, for he seems to share the energy of a Tertullian, the fire of a Cyprian, the polemic ability of an Athanasius, and the eloquence of a Chrysostom.

THOMAS F. COAKLEY, D.D.

REVIEWS

The Brook Kerith: a Syrian Story. By GEORGE MOORE. New York: The Macmillan Co. \$1.50.

Mr. Moore has trailed his gifts in the mire too often for any Catholic to be interested in what he writes, but his last book is especially objectionable, not so much because it outrages the decencies of Christian reticence, though it has a number of vulgar passages, but because it is an affront on what Christians hold most dear, the sacred memory of Jesus Christ. Having tired, apparently, of the portrayal of illicit passion, and seeking a new subject for his unconventional and daring pen, Mr. Moore happened on the "swoon theory" of Christ's Resurrection. This is an absurd hypothesis, which had its little day some eighty years ago but was soon consigned to an inglorious grave. Even men like Strauss, who were much concerned to show that Christ had not risen from the dead, treated it with contempt. Nothing daunted, Mr. Moore saw in it possibilities for an experiment in simplicity, and at the same time for making a systematic attack on the Christianity at which he had so often sneered in passing. Accordingly he set himself to give by sheer literary cleverness to the discredited dream of Schleiermacher, Paulus and the rest, an air of reality that would compel attention. The tale, which is the result, is rather dull for the most part, "deadly dull" in places, contrary to fact almost throughout, and constantly shocking to the convictions and sensibilities of all true Christians.

"The Brook Kerith" has been much heralded as a new story of the life of Christ, and of important historical value. It is nothing of the kind. It is the story of a creature of Mr. Moore's own imagination, it is in frequent contradiction to the many historical data that we possess with regard to the life of Christ, and its only claim to recognition is the fact that it is a more or less laborious working-out of a blasphemous hypothesis. In it Christ is described as a poor impostor, recognized as such by Himself, ignorant and dirty, crude in the beginning, repulsive toward the end of His public life, but rather attractive during the twenty or more years of penitential regret spent in tending sheep after He recovered from His swoon on the Cross. The moral of the book is that Christianity is a colossal fraud, initiated by a poor shepherd's fanatical delusion, based on an absolute but not altogether conscious lie, and perpetuated by deliberate though somewhat reluctant collusion on the part of its author. And all this has no other foundation than the whimsical fancy, the *ipse dixit* of Mr. Moore.

The book will do little harm. Its complete disregard for authentic sources, for the author would appear to have no other knowledge of the Gospels than the slender residue of a hazy recollection from the days of childhood; the confusion in the chronology and details of such facts of Christ's

life as are introduced into the narrative, and in geography, which he went to the Holy Land to study, but which is not always beyond suspicion; the intrinsic incredibility of the story as it is told; its identification of Christ with the Essenes, in spite of the complete opposition between Christ's doctrines and habits of life and theirs, an opposition which the author might have learned from Harnack, who asserts it explicitly; and the palpable fact that Mr. Moore's Christ is in no sense the Christ of history: all this stamps "The Brook Kerith" as a work of fiction, pure and simple. It is not an historical novel; it adds nothing to our knowledge of contemporary conditions, political, social or intellectual; and emphatically it is not a book that any Catholic or any Christian can read except with feelings of revulsion.

J. H. F.

French Policy and American Alliance. By EDWARD CORWIN. Princeton: Princeton University Press. \$2.00.

The distinguished author of "The Doctrine of Judicial Review" presents us in the present volume with conclusions so valuable that they will have to be woven into the texture of true American history.

The question treated is of peculiar interest in our days of pacifism and preparedness. What was France's motive in intervening in the American Revolution? American writers usually present French intervention as an episode in the British-French struggle for colonial dominion in the Western Hemisphere; but France's motive was not territorial expansion, nor was intervention brought on by the "admiration for liberty and intellectual freedom," as many would have us believe; nor was "mercantilism" the main motive, for, as the sagacious Count De Vergennes, Louis Sixteenth's Secretary of State for Foreign Affairs, said:

American trade, viewed in its entirety and subject to the monopoly of the mother country, was undoubtedly a great object of interest to the latter and an important source of the growth of her industry and power. But American trade, thrown open as it is to be henceforth to the avidity of all nations, will be for France a very petty consideration.

That the policy of a nation is mainly shaped more by diplomacy than by philanthropy or philosophy, is a truism now, as it was in the times of Louis Sixteenth. "France's intervention in the American Revolution was motivated primarily by her desire to recover her lost preëminence on the Continent of Europe." Her commercial ambition, therefore, was subservient to her political motive of enfeebling England. France aimed at the curtailment of British power through British trade, because a balance of trade meant a balance of power.

That the results of the French program were neither solid nor durable is immaterial to the fact at issue. Professor Corwin has made so exhaustive and comprehensive a draft upon the historical sources of the period, particularly upon Henri Doniol's monumental work on the "Histoire de la Participation de la France à l'Établissement des États-Unis d'Amérique," has sifted the evidence so thoroughly and judicially and has so skilfully arranged the fruits of his labor into a readable form, as to give his book that air of authority and finality which carries entire conviction. Though the term "Jesuit," as applied to De Vergennes, is of course found in our dictionaries, the impartial student of history, knowing the word's false and calumnious origin, should avoid its offensive usage.

A. H. R.

The Pleasant Ways of St. Médard. By GRACE KING. New York: Henry Holt & Co. \$1.40.

Every reader of the "Balcony Stories" will welcome this

volume from the pen of their gifted author. "The Pleasant Ways of St. Médard" used to be as far away from Canal Street, the center of life in New Orleans, as a slow-moving mule could drag a car in an hour's time." Thanks to the skill of the writer, St. Médard, its tragedies, its beauties, its laughter and tears have been brought very near to us in these delightful pages. The atmosphere of the South lingers with all its charm over every chapter of the book. Its misfortunes and its chivalries, its patriarchal life, customs and polity, its racial difficulties and problems, the aroma of its culture and ideals, all live again in this simple story.

The book, if the reader looks for startling situations, tense passion or violent exhibitions of feeling, will disappoint him. But if he has ever drifted under Southern skies with the witchery of a Southern moon poised above him like a ball of lamber silver, he will be reminded of one of those softly flowing, gently murmuring Louisiana streams gliding to the more turbulent waters of the Gulf under its arches of cypress and giant oaks bannered with Spanish moss. The author is a daughter of the South. She knows its ways; she loves its history, and with penetrating insight she knows how to interpret its inner life. All the winning graces of its people have been rendered with a subtle skill. At a time when there is so much pseudo-psychology flaunted in the pages of our "best sellers," it is a welcome surprise to have in the little world of the Parish of St. Médard such a true picture, never exaggerated in tone or coloring or atmosphere, of the lives and the inner workings of men and women drawn as nature made them, without masquerading or posing. The great lawyer ruined by the Civil War, the faithful clerk, loyal and true to the fallen fortunes of his master's house, Père Philéas, the shrewd and kindly *cure*, the doctor, the lazy Cribiche, who in his hour of sorrow learns how to pray, Mademoiselle Mimi, the San Antonios and their daughters, the crafty and worldly minded Madame Doucet, the good and unworldly Ursuline nuns, these and many others are drawn with rare delicacy and skill. All the tricks and the treacheries of death and the sudden change of fortunes are handled with the same deft fingers. Catholic life and Catholic practices are touched on in many passages. With few exceptions they have been described with reverence and sympathy.

J. C. R.

"America" in the Classroom. By the Editorial Staff of AMERICA. New York: The America Press.

Perhaps there is no complaint more often heard from our Catholic editors, publicists, and educators than that the common run of Catholics show little interest in Catholic literature. Catholic periodicals, it is asserted, always have to be content with a small circulation, excellent Catholic books remain unread, and men and women who from their position and antecedents would naturally be expected to be familiar with Catholic publications, and to be enthusiastic supporters of the Catholic press, are not ashamed to know nothing about current Catholic literature, to be ignorant of what the Catholic's attitude should be toward questions of the hour, and to do nothing to promote the spread of Catholic reading matter. If these charges are true, those against whom they are made have now grown so old in iniquity that there is probably little prospect of bringing them to repentance. Therefore it is the men and women of tomorrow, the boys and girls, the youths and maidens that are attending our Catholic schools, academies and colleges, who must be made zealous readers and intelligent promoters of Catholic literature.

With a view to furthering this object, the Fathers on the editorial staff of AMERICA have prepared this attractive thirty-two page pamphlet for free distribution among the Catholic teachers of the country. "AMERICA in the Classroom" contains

three very practical papers giving directions how to use the review profitably in English classes, in history classes, in sociology and pedagogy classes, and there is a fourth article entitled "AMERICA and Current Problems" which explains how this Catholic weekly offers "first aid" to perplexed teachers. As one of the writers well says:

It is often bewildering and humiliating to note the un-Catholic views adopted by men favored with a Catholic education, and to realize the harm they may thus cause or the good they will in consequence leave undone. The situation is easily explicable. Their Catholic education has to no small degree been neutralized, only too often, by the non-Catholic daily press, the journals and magazines which constantly represent the questions of the day as viewed in the light of a false and worldly philosophy.

It is of the utmost importance, therefore, that during their college days our students be brought under the influence of a Catholic literature dealing with the problems of the day on the same high educational level to which the best secular current literature aspires. They are thus familiarized with the soundest Catholic thought upon all these subjects and trained to follow the trend of events in after years under the same intelligent and loyal Catholic guidance. To spare no efforts in seeking to answer these needs and to become a suitable text-book of current problems in the hands of all our Catholic students is the aim of AMERICA.

In the pamphlet's foreword is given an imposing list of AMERICA's chief contributors, letters of approval from the Holy Father, Cardinal Farley and Archbishop Bonzano are then published, and the brochure closes with some of our subscribers' opinions of AMERICA.

W. D.

BOOKS AND AUTHORS

Edith Barnard Delano's "June" (Houghton, Mifflin, \$2.25) is a pretty story for girls in their teens about a Southern maiden who had been brought up by a darky mammy and was then suddenly transplanted to the home of some Northern cousins. There she learns to make her own living, but the book ends with a fairy prince and a modest fortune not far away.—In "The Sailor" (Appleton, \$1.40) J. C. Snaith describes, without sparing sordid details, the career of 'Enry 'Arper, a boy of the London slums who goes to sea, returns after seven years of untold hardships, educates himself, becomes a living author, and is tricked into marrying a worthless woman, but she considerately dies so he can wed the fair Mary Pridmore. 'Enry was fond of Stevenson's "Virginibus Puerisque."—"The Little Beloved" (Little, Brown, \$1.35) is a new name for W. L. George's "The Making of an Englishman," a novel which was reviewed in our issue of April 18, 1914. It is the story of a philandering French youth whose admiration for everything British grows rather tiresome, and it is not a highly edifying tale.

The fulfilment of the prophecy contained in "Richard Raynal, Solitary," by Mgr. Benson, forms the theme of "The Hermit and the King" (Herder, \$0.75), by Sophie Maude. It is a quaintly written tale of the days when England was divided between the Red Rose and the White, and Henry VI was suffering that martyrdom, so like the passion of His Master, which the Solitary had foretold. The King, touched with that "divine madness" which breeds saints, is a pathetic figure in history. Mrs. Maude has treated him with remarkable insight and sympathy and has thrown a strong religious atmosphere around her recital of his reign. Henry, Earl of Castle Avon, who turned hermit, is an interesting and edifying character, like the King in his sorrow and saintliness.—Mrs. E. V. Lucas has adapted and translated from the German of Julius Stinde "The Hausfrau Rampant" (Doran, \$1.30), selections from the opinions and adventures of Frau Wilhelmine Buchholz, the meddlesome head of a sort of

German Peterkin family that furnished the Fatherland of some thirty years ago with great amusement. As the absurd Frau has two lovely daughters to marry off, a husband to reduce to submission, and a hated rival Frau to keep in her proper place, she is kept quite busy. The chapters give an amiable picture of middle-class Prussia, but American readers will hardly find Herr Stinde's character-sketches as laughable as his countrymen do.

Father Roderick MacEachen, the zealous publicist of the Columbus diocese, has ready a "Baby Catechism" with a big picture and three simple questions and answers on each of its sixteen pages, and a book of "Little Rhymes for Little Christians," which describe in easily remembered jingles the main events in Our Lord's life. There are numerous pictures to go with the verses. (The Catholic Book Co., Wheeling, W. Va., \$0.10 each.) —Johanna Spyrl's "The Rose Child" and Nellie M. Leonard's "The Graymouse Family" are attractively illustrated and interesting fifty-cent books which the Thomas Y. Crowell Co. has recently published for small children to read. Rose's story teaches the value of kindness, and the adventures of the five little mice certainly emphasize the importance of watchfulness. —"An Alphabet of Irish Saints" (Kenedy, \$0.40), suggested by the late Mgr. Benson's somewhat similar booklet, is a result of the combined work of Sir Henry Bellingham, Douglas Hyde, Charlotte Dease, "Torna" and Lucas Rooney. The pictures, titles and sketches of the ancient Saints of Erin are excellent, but the English rhymes, it would seem, could easily be improved. The Gaelic verses which follow them no doubt are better.

Here are three works of fiction from Doubleday, Page & Co.: Walter Prichard Eaton's "The Bird House Man" (\$1.35) has for its central figure Alec Farnum, of Southmead, a little New England village, who does more than make bird's houses, as each chapter of the book will show, for the whole is a series of connected love stories. Mr. Eaton writes in a poetic way, in keeping with the idyllic romance he portrays, but his powers of description are used to less good purpose when he portrays certain dancers. In the second of the books, James Oliver Curwood tells in rapidly moving, short-sentence narrative, an interesting romance of the wild Canadian Rockies, where roams in savage supremacy the greatest grizzly, until hunters come and hunt, and for the first time Thor, "The Grizzly King" (\$1.25), sees and hears man. The third story is as realistic as the first and second are romantic. "The House of Fear" (\$1.35), by Wadsworth Clamp, is an old ramshackle theater being repaired for the revival of a play which had made it famous forty years earlier. The attempts to act a certain scene are met with supernatural reverses at each rehearsal, and a startling dénouement is reached when the manager insists on a public performance of the play. The suspense is well maintained to the end of the book but the explanation of some of the eery phenomena is rather trivial.

Four of our Catholic lecturers, Mr. Louis H. Wetmore, Mr. Joyce Kilmer, Dr. Condé B. Pallen and Dr. James J. Walsh announce the opening of their fall campaign. Mr. Wetmore's subjects include: "St. Francis and Medievalism," "The Follies of the Moderns," "Modern English Writers: from Dickens to Henry James," "Catholicism and Socialism," "Why I Became a Catholic," etc. In Mr. Kilmer's course are lectures on "Francis Thompson and Swinburne: a Study in Contrasts," "Lionel Johnson, Aubrey Beardsley and Ernest Dowson," "Hilaire Belloc and His Poetry," "The Renascence of Spiritual Poetry," "Poetry: the Democratic Art," "John Banister Tabb," "The War and Its Poets," "The Pre-Raphaelite Brotherhood" and "Some Modern Manias, Literary, Artistic and Social." Besides the lectures Dr. Pallen gives on the "Catholic Encyclopedia,"

he will draw on his varied repertory of literary, historical and biographical subjects which include studies of Shakespeare, Dante, Crashaw and modern Catholic poets, literary craftsmanship, lectures on "Columbus," "Spanish Pioneers" and "French Pioneers" and on such timely subjects as "Bernard Shaw, et Al.," "Maeterlinck" and "G. K. Chesterton." The large public which Dr. Walsh's excellent books have made his friends, will listen with pleasure to his lectures during the coming season.

The war, from the viewpoint of a Red Cross nurse and a novelist, is presented in "A Woman's Diary of the War" (Dutton, \$1.00), by S. MacNaughton, one of the first English women to leave for the Belgian front. Speaking from the experience of four campaigns in various parts of the world, she characterizes the present war as the most deadly and most charitable of all. The tragic book is written with literary skill. Amid the uninterrupted procession of wounded men that came to her and went, she knew not where, she has time for poetic glimpses of the weather. Neither does she forget the birds that sing louder and more beautifully when shells are bursting over men's heads, nor the peonies blooming amidst the carnage. Humor and pathos pace side by side through her pages, with the recital of heroic deeds, based on the whimsical notion that "the English are too well-bred to show fear of death." —The excellent stories that "Sapper" tells in "Michael Cassidy, Sergeant" (Doran, \$1.25) are, as announced by the publishers, just plain tales of the great war. Therein, however, lies the secret of the grip they take upon you as you read them. The incidents upon which the stories are based come evidently hot from the front, and they seem to speak their own humor, pathos, tragedy, through the rare reserve of the true story-teller's art, doubly delightful for the surprise of finding it in a soldier. In view of this strong interest of the book, we can pardon a little weariness in the Sergeant's flirtation practices, and his habit of helping himself to another man's cigarettes. —"The Great Push" (Doran, \$1.25), by Patrick McGill, another soldier-story of the war, lacks this artist's power in the telling. Instead of adding a thrill to the big events it tells about, the ambitious striving after effect merely takes away the thrill that was already there.

While Robert Louis Stevenson lived at Saranac in the Adirondacks during the winter of 1887-88, and took Dr. Trudeau's consumption cure, he wrote "The Master of Ballantrae," "A Christmas Sermon," "The Lantern-Bearers," "Pulvis et Umbra," "Beggars," "Gentlemen," and "A Chapter on Dreams." A very artistic bronze tablet designed by Gutzon Borglum now adorns the cottage he lived in, and Stephen Chalmers in a little book entitled "The Penny Piper of Saranac" (Houghton, Mifflin, \$0.75) has gathered together the well-known sanatorium's recollections of Stevenson. Lord Guthrie attests in the preface that there is not a "chestnut" in the essay.

The following sonnet "To a City Pigeon" is from Gilbert Thomas's "The Further Goal and Other Poems."

Born to the boundless kingdoms of the air,
Granted by God the freedom of the sky,
Thou choosest not, ungrateful bird, to fly
Unfettered thro' the heavens fresh and fair,
Preferring, in the gloomy city square,
Where women weep and little children die,
Remorselessly to lay thy freedom by,
And feed upon the refuse wasting there!

Have we not scorned our heritage as well?
We, too, have wings—to mount with fancy free;
But rather than to soar, we choose like thee
To hide in squalor from the sunlight beams;
And for a mess of pottage still we sell
The birthright of a boundless world of dreams!

EDUCATION

The Catholic Law School

THE average law student begins his studies with the conviction that he will find the legal profession congenial as well as remunerative. He has endeavored to elect an occupation which will yield him a comfortable income, and whilst conforming to his tastes and temperament, will offer ample opportunities for the exercise and development of his native talent. Perhaps, too, in his more pensive moments he has reflected on the extensive sphere of influence and broad field of usefulness which lie open to the successful attorney.

THE HIGHER PURPOSES

Though it is but too apt to be regarded as a consideration of secondary importance, the prospect of a larger life for God and his fellow-men should be kept constantly before the student's mind. It will quicken his energies with the hope that fosters high resolve. It will encourage and inspire him from the beginning of his professional studies. Certainly the Catholic student, desiring something higher than national success and political preferment, should endeavor to make and keep himself a loyal, zealous and useful disciple of the Church. Thousands of our forbears have thought our faith worth dying for. We should all think it worth living for.

What a layman may do for God and his fellow-men was finely demonstrated in the career of the late Dr. John B. Murphy. That illustrious life is proof of the fact that a man may be a model Catholic and yet attain and hold a place of preeminence in his profession. The Church and the world need lawyers of high character and first-class ability, who will be to the legal profession what Dr. Murphy was to the calling he so signally honored. Opportunities present themselves in abundance to the lawyer as well as to the physician, and if they are but grasped and improved, they will lead not only to a career of great usefulness but to the highest success in professional life.

THE BASIS OF LAW

At a law school under Catholic auspices a student may expect instruction in Christian ethics and natural law, which are and must ever be the only sound foundation of his legal studies. He will be taught that law and authority are from God, and that human enactments and regulations derive their force from the eternal law which the Author of nature has written in the hearts of men. The fundamental notions of Christian ethics offered him will not prove burdensome because they seem religious, but helpful because they are true. One who wishes a convincing proof that law and order must be traced to God need not be referred to De Harbe's large catechism. He may be directed to the chapter in the introduction to Blackstone's "Commentaries," which treats of the nature of law in general.

By applying himself diligently to the study of ethics and natural law, a student will make the best possible preparation for his subsequent studies in jurisprudence. This is but an application of a familiar principle, as true in the study of civil law as it is in the pursuit of any other science, that it is better to explore the sources of a stream than to lose one's self in the windings of its branches. The author of "Night Thoughts" has said that the undevout astronomer must be mad. He might have said that the man who seeks or professes a knowledge of the law and ignores the almighty source thereof, is at least strangely inconsistent.

A thorough study of civil law must bring one face to face with many mooted questions of history which seem to be kept in a kind of perpetual obscurity by writers who prefer

to reconstruct and rearrange what others have written, rather than investigate for themselves the subjects they assume to treat. It is a well-known fact, for instance, that the Roman civil law exercised its extensive and beneficent influence upon English law, largely through the efforts of cardinals and bishops who acted as chancellors of England during those centuries of slow development when English jurisprudence was in its formative period. The character and influence of the chancellors, the purpose and attitude of the ecclesiastical courts, and the substance and scope of marriage legislation in the Church, are subjects which writers of great reputation, whether intentionally or not, have grievously misrepresented. A careful study of these questions from a Catholic standpoint would not only evince a commendable diligence in the interests of the Church, but would prove profitable to any fair-minded student in his earnest quest of honest truth. It would be difficult to overestimate their importance in view of the fact that a knowledge of the history and development of the law is essential to its proper appreciation. The Catholic student who devotes time and energy to a thorough investigation of those historical questions which affect both his profession and his Church, will make himself a better equipped lawyer as well as a better informed Catholic.

THE UNIVERSITY LAW SCHOOL

Among the Catholic student's opportunities for usefulness must be reckoned his association with his fellow-students. Cardinal Newman in his "Idea of a University" calls attention to the value of association and companionship in university life. There is probably no department of a university in which students can be more helpful to one another than in that which is devoted to preparation for the practice of law. At a law school the Catholic student will meet young men of other creeds or of no creed, who come from communities where Catholicism is little known, and whose only ideas of the teachings and practices of the Church have been derived from decidedly biased sources. These young men are generally energetic, upright and fair-minded, though often ill-informed, or misinformed, on many subjects directly concerning the Catholic Faith. It should be the aim of the Catholic student and, to some extent, the office of the law school under Catholic control, to send them back to their homes with their prejudices removed, and their false impressions corrected. In view of the fact that a lawyer may wield a very potent influence in his community for good or ill, it must be admitted that far-reaching results may be accomplished by giving non-Catholic law students broader and more liberal notions of Catholic doctrine and Catholic interests.

Although a law school was established in 1843 by St. Louis University, it is only within recent years that this faculty has found an honored place in many other American Catholic institutions. Situated for the most part in our larger cities, these schools are easily accessible. In the East are located the Georgetown school, by far our largest law school, the Catholic University school and the Fordham school. Duquesne University, Detroit University, Marquette University (Milwaukee), St. John's University (Toledo), Loyola and De Paul Universities (Chicago), Notre Dame University, St. Louis University, Creighton University (Omaha), Loyola University (New Orleans), St. Ignatius University (San Francisco), Gonzaga University (Spokane), and St. Mary's College, (Oakland, California), complete the list of law schools conducted under Catholic auspices.

WHY A CATHOLIC LAW SCHOOL?

It is assumed, of course, that the Catholic student will faithfully practise the religion he professes; in other words,

that he will be a Catholic in earnest. Such he should endeavor to be, not only for God and his fellow-men, not only for his own spiritual welfare, but even for his temporal advancement and material success. A lawyer has especial need of a strong personality, and the student will find that he has admitted a dangerous and weakening element in his character when he allows himself to be half-hearted in regard to any of the important interests of life. The Catholic student who grasps and improves the opportunities offered him at an institution where his faith is held in becoming reverence, will find in the tenets of that faith the foundation of his legal knowledge; he will prepare himself to defend religion against insidious inference and half-truths, and make it known and honored even by those who do not embrace it. He will thus prove himself a more loyal Catholic, make himself a more useful citizen, and train himself to be a more capable lawyer.

LINUS A. LILLY, J.L.M., S.J.

SOCIOLOGY

Mrs. Dorr and the Den

IT all began out in Harrisburg, Pennsylvania. On June 12, by some unfortunate oversight, The Harrisburg *Patriot* published an article written for the "New York Evening Mail Syndicate" by Mrs. Rheta Childe Dorr. What happened after the publication of this tear-stained tale, I have told in AMERICA for July 29. Briefly, it is this. The Syndicate gave what publicity it could to a story of shocking cruelty inflicted upon a little girl in a New York Catholic institution. When challenged, the Syndicate refused absolutely either to prove its charges, or to allow me to investigate them. Although I did my best, I could obtain neither the name of the child and the institution, nor the date on which she was "rescued." All that persistent questioning could wring from the manager, Mr. V. V. McNitt, was "Mrs. Dorr does not recall the name of the little girl that she removed from the home on Madison Avenue." In a final communication however, Mr. McNitt vouchsafed the information that the New York *Evening Mail* had also entered the "sob sister" class by publishing this mournful story.

THE TEARFUL TALE

An analysis of Mrs. Dorr's exceedingly offensive article will prepare for a proper valuation of the defense offered by her and by the *Mail*. An ignorant Lithuanian woman places her little girl of seven in a Catholic institution for children. "A month went by before she was allowed to see her child. No reason, just rules." Anyone at all acquainted with the quarantine regulations of well-conducted institutions, may infer a "reason"; not, however, Mrs. Dorr. "What the poor woman saw when her child came into the room made her burst into weeping." This weeping, it must be allowed, was amply justified. For (1) "The child was chalk-white, emaciated, shrinking and terrified"; (2) "She had not been given a full meal in a month"; (3) "For a little mistake" this child of seven had been forced "to kneel on the floor with arms held out" and when exhausted by this torture, "beaten with a ruler"; (4) "She was not hungry, she was starved"; (5) She had been "immured" in a den with others "and there was no way of getting them out." This last does not seem to be true; for Mrs. Dorr, at least so she tells us, rescued the child very readily. (6) "There was more of the story of which the above is merely a mild sample."

DR. RUMELY AND THE TELEPHONE

After an interchange of letters, in which my requests for the name of child and institution with the date of rescue, were countered by the canny Mr. McNitt's panegyrics of Mrs. Dorr, I began to perceive dimly, that questioning Mr. McNitt

was a process closely akin to that of pumping a dry well. On July 28 I gave over my efforts, and addressed to Dr. Edward Rumely, Vice-President and Secretary of the *Evening Mail*, these three questions: Name of institution criticised? Name of child "starved and beaten" in this "den"? Date of "rescue"?

Up to the present Dr. Rumely has favored me with no specimen of his epistolary style. True, on July 29, a voice purporting to emanate from him, conversed with me over the telephone. But I am not familiar with Dr. Rumely's proper tones; our conversation, therefore, while interesting, especially in that part on which I unwittingly eavesdropped, was not conclusive. For all I know, it may not have been Dr. Rumely at all, but some Inspector of Police trying out my telephone. If not precisely public, telephonic communication in New York may be safely deemed unprivileged. More than once has a perfectly innocent conversation, say about the price of eggs, been spread on the minutes of a Grand Jury, or of some similar formidable body. Hence I place no confidence in my conversation with the alleged Dr. Rumely. However, what passed over the wire on that occasion was the Voice's mild deplored that I should have taken any offense at the outrageous charges in the *Mail*, coupled with praises of Mrs. Dorr; and from my side, a steady request for an answer to the three questions I have stated above. I was not particularly interested in anything else; but need I say that I got no answer?

THE CATEGORICAL MR. STOCKBRIDGE

On July 29, Mr. Frank Parker Stockbridge, Managing Editor of the *Mail*, addressed me in the following manner. He was in possession of my three questions. Note how precisely he answers them.

Your letter addressed to Dr. Rumely has been referred to me as Managing Editor of the *Evening Mail*. The article in question was furnished us by Mrs. Rheta Childe Dorr, whose reputation as a writer in this country is well known. Mrs. Dorr's record for accuracy, reliability and honesty of purpose is such that we accept and have found ourselves able to rely upon, the material submitted by her. In this case Mrs. Dorr's position has already been outlined by her in her letter of July 25.

With this brief, direct and completely satisfying reply to my three questions, Mr. Stockbridge sent me a copy of an editorial appearing in the *Mail* for July 21. Its subject is, partly, the "Committee of Thirty" and, partly, standards for child-caring institutions; and Mr. Stockbridge informs me that it "outlines the editorial position of the *Mail*." Perhaps it does; but it has no more bearing on my three questions than it has on Jupiter's fifth moon. It was in this sense that I answered Mr. Stockbridge by again proposing my three questions. I still await an answer.

THE PANEGYRIZED MRS. DORR

In the meantime, Mrs. Dorr had broken the silence by sending under date of July 25, the following notable communication.

Mr. V. V. McNitt, managing editor of the "Mail Syndicate," has shown me a letter from you in regard to an editorial article written by me, into which you have read an attack on the Catholic Church. [The "attack" probably consisted in my three questions.] If you will be so courteous as to read the article again, with special reference to the concluding paragraph, you will see that I made no attack on any Church. [This is mere dust; I never claimed that she had.] My attack, or criticism, was directed against the system of caring for dependent children in institutions. I asked of Catholics, Protestants, Jews, and all philanthropic people if they could devise no better way of caring for children than putting them in institutions and then forgetting them.

If Mrs. Dorr thinks it will strengthen her case, I will gladly

print the concluding paragraph. I omitted it from my article of July 29, out of "pity" for its sheer fatuity.

Catholic, Protestant, Jew, philanthropist, social worker, charity agent, in your divine pity for helpless childhood, can you find no better way of expressing that pity than by building huge institutions? And is your sense of duty satisfied when you put children within the walls, and then go away and forget their existence?

After announcing that "all" institutions are "bad," and stating her determination "always to help abolish orphan asylums and other institutions of whatever denomination," including no doubt private hospitals and nurseries, Mrs. Dorr goes on:

You ask for the date of the incident referred to, and the name of the child I helped remove from one of your institutions. [I also asked for the name of the institution, but this has escaped this lady's remarkable memory.] I cannot give you either and I most certainly would not if I could. The incident was a passing one in the life of a very busy woman. The mother of the child was a maid in my hotel, known to me only by her given name. When the child's records were looked up I learned her surname, but it was a long and difficult Lithuanian name which I did not remember overnight. I repeat that I would not under any circumstances reveal the identity of the child, partly because to do so would be a violation of all newspaper ethics and also because the mother is poor and obscure and might be forced to apply for public help again. Knowing charitable methods, both public and private, I should not care to jeopardize her chances in such case.

"What a princely mind!" one recalls from Newman, on reading this license of insinuation, "How loyal to his rash promise; how delicate towards the subject of it; how conscientious in his interpretation of it."

NEWSPAPER "ETHICS"

I have said that it all began in Harrisburg. "Harrisburg" naturally recalls Mrs. Harris, and from this mythical personage who, probably, is in charge of Mrs. Dorr's "den," it is but a step to that paragon of nurses, Mrs. Sairey Gamp. "I am glad to see a parapide," she observes, preparatory to a night of nursing, "in case of fire." Mrs. Dorr, too, has found her "parapide." It is "newspaper ethics," and surely no one ever crossed to safety on a stranger bridge. It is according to newspaper ethics, as understood by Mrs. Dorr and the *Evening Mail*, to make charges of the gravest nature against a Catholic institution; and a violation of that high code to prove the charges when challenged. The position leads to odd conclusions. By countenance of this code of honor, not only am I justified in publishing that "the editor of an evening paper with offices near Broadway, murdered his wife last week and buried the body in quicklime," but when I positively refuse to give any proof of my sensational statement, I am upholding the rights and dignity of the profession.

I sum up, then, the outstanding facts in the case of Mrs. Dorr and the "den." Through the "Mail Syndicate" and the *Evening Mail*, Mrs. Dorr publicly prefers charges of a scandalous nature against a Catholic institution. On challenge, all parties to the accusation persistently refuse to prove their statements. Finally, with equal persistence, Mrs. Dorr, the *Evening Mail* and the "Mail Syndicate," refuse to allow any investigation by me of serious charges publicly made against a Catholic institution, basing their refusal, first, on the basis of Mrs. Dorr's uncertain memory, and next, on the unimpeachable dictates of "newspaper ethics."

Although my three questions remain unanswered, I cannot regard my correspondence with the *Mail* and Mrs. Dorr as fruitless. It has given me, somewhat in detail, the "ethics" of the recent newspaper campaign of calumny against the private charitable institutions of New York. "Accuse boldly, never prove your charges, and above all, never retract, except when threatened by a libel suit."

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The recent convention of Catholic societies at the New York Catholic Week has naturally aroused the interest of non-Catholics. The *American Israelite* writes:

What strikes us above all as important is the statement made by Joseph T. Brennan, who protested against the use of the word "toleration" by Colonel Patrick Henry Callahan. The latter said that five-sixths of the non-Catholics of this country have been very tolerant to the one-sixth who are Catholics. Mr. Brennan claims that it is not a fact and we are inclined to think he is right—and furthermore, that the word "toleration" is a misnomer. No Church has a monopoly on Americanism. We are glad to indorse this statement.

Other points are likewise mentioned as offering "a useful lesson to the Jews."

Fully in conformity with the bigotry displayed by the Legislature of Georgia in passing the Convent Inspection Bill is its attitude towards lynching. The Rochester *Post Express* writes:

It is discouraging to believers in the sincerity of Georgia's will to put an end to the lynching outrages that have soiled her reputation to note that the legislature failed to pass the bill authorizing the governor to remove from office any sheriff who fails to perform his duty. This measure had the earnest support of the Atlanta *Constitution*, and other papers of reputation; it was in line with recommendations made by the southern states which met some months ago to discuss means of stopping this evil. But it was overwhelmingly defeated in the Georgia legislature although unanimously endorsed by the judiciary committee.

Thus, as the paper rightly says, "the good faith of the State is impugned by the action of its legislators." These brave defamers of the virtue of Southern women have however made it a felony to steal an automobile and "a serious offense," Bishop Keiley believes, "to allow hogs to run at large."

The present year marks the second centenary of the foundation by the Jesuit missionaries of the Indian village of Caughnawaga or Sault St. Louis on the south bank of the St. Lawrence, a few miles above Montreal. The idea of Father Raffeix, S.J., was to gather together the Iroquois converts in order to save them from the contamination of paganism, to which they were exposed. The first site chosen was at Laprairie in 1667, thence the Indians moved farther from the whites, who proved to be the next source of danger, to a site now marked by a granite monument erected in memory of the saintly Iroquois virgin, Catherine Tegakwitha, the Lily of the Mohawks, who lived and died in that place. After two more migrations a satisfactory settlement was at last established in 1716 at the present location of the Iroquois reservation known as Caughnawaga. The Jesuits remained in charge of the mission until 1773, after which it passed into the hands of the diocesan clergy and of the Oblate Fathers, reverting again to the care of the Society of Jesus in 1903. A monument dating back two hundred years is the presbytery built in 1716, while the church constructed in 1719 likewise remains to bear testimony to those days of heroic struggle and staunch Christian faith.

The Fathers of the Divine Word at Techney, Ill., have begun gathering means for the building of the first church in the United States directly intended for the apostolate of the world missions. Their small, narrow chapel will soon be inadequate for the increasing number of mission students. As their entire course is not yet completed, a new class will be added each year until the future mission priests can be ordained, it is hoped, in the new mission church.

The new church is to be a temple in honor of the Holy Ghost. The Spirit of God who in the beginning moved

over the waters and brought light and order out of darkness and chaos, the same Divine Spirit whom the Saviour gave to the Church and to us as Guide and Teacher of the truth, is to bring into life the mission spirit in our own America. From a sanctuary specially dedicated to Him the light of truth is to be carried forth unto the nations still sitting in pagan darkness and the shadow of death.

The earnest labors of the Fathers deserve to meet with heartiest support from all sides, so that the Church of the Holy Ghost may in reality become, what they desire it to be, a national world-mission church.

Ninety-three labor laws were passed by Congress and the State Legislatures during the past legislative year. The summary of the more important items of labor legislation in the various States is thus made by the American Association for Labor Legislation:

Three States, Maryland, Massachusetts and South Carolina, concerned themselves with the legal regulation of collective bargaining. In Maryland a State Board is authorized to prescribe rules of procedure for arbitration of industrial disputes, including power to conduct investigations and hold hearings, to summon witnesses and enforce their attendance, to require the production of books, documents and papers, and administer oaths, exercising these powers to the "same extent that such powers are possessed by the civil courts of the State." South Carolina created a Board of three members to investigate and to promote agreements in strikes and lockouts at the rate of \$10 a day each. Massachusetts amended her law regulating the procuring of strikebreakers.

During the year, seven of the eleven States holding regular legislative sessions passed new or strengthened old laws affecting child labor. Shorter hours, a higher minimum wage, prohibition of night work and exclusion from hazardous employments are the main tendencies. South Carolina raises the minimum work age from twelve to fourteen, while Massachusetts and New Jersey make special provision for pupils who study part time in vocational schools and may then work part time.

The two most significant laws, in the opinion of Dr. John B. Andrews, secretary of the association for the promotion of labor legislation, are the workmen's compensation bill, passed in the interest of federal employees, and the national law prohibiting the shipment of certain products in the preparation of which the labor of children has been employed, the latter regulation applying to interstate and foreign commerce. To these two laws the eight hour railroad legislation must now be added.

A new Catholic organization for boys has recently been founded by the Knights of Columbus at Milwaukee. It is to be national in extent, military in nature, and bears the fair name of Columbus Cadets. Archbishop Messmer has given to it his heartiest approval. "It is an encouraging sight for the Catholic Hierarchy," he says in his letter of recommendation, "when our Catholic laymen come forth in active work for the promotion of the interests of religion and morality among our young Catholic people." For the present the association will embrace all boys from the fifth to the eighth grammar grades inclusive, but it is hoped that the lads will be anxious to remain in their companies after graduation or form senior companies. Thus the society will help to safeguard our Catholic boys during the critical period which follows upon their release from the authority and supervision of the school. The chief organizer of the movement, Mr. Peter F. Murphy, thus describes its purpose and methods:

The purpose of the Columbus Cadets as outlined in the articles of incorporation is "To inspire the rising generation with ideals of loyalty and patriotism, to encourage the study of the history of our country, to teach respect for constituted authority and to inculcate and promote love of God and country." The stability of a republic depends upon the character of its citizens, therefore the moral and religious training given in our schools is patriotic service of the highest order. It is our purpose to extend this work

of our schools in the formation of character and the training for citizenship.

As the Columbus Cadets are a military and patriotic organization, military drill supplemented by instruction in United States history, the nature and functions of republican government, and the rights and duties of American citizenship, will constitute a considerable portion of its activities. Athletic sports of course will be promoted, mutual and unselfish service encouraged, and in short every available means employed for the betterment of the boys, so far as this may be done without interfering with the regular school work.

The organization is to be conducted only with the approval of the pastors but permission has already been granted for it in almost all the parishes of Milwaukee. The corporation itself consists of Knights of Columbus who join as active members while the parishioners in general are invited to enroll as associate members, each member paying one dollar a year. Each cadet is to purchase his own uniform and contribute five cents a month to the company treasury. The first number of the official monthly, the *Columbus Cadet*, has appeared and the founders express themselves as gratified with the hearty spirit of cooperation so far displayed.

Is chivalry dead in the South? Was it possible that the outrageous attack upon Southern womanhood implied in the Convent Inspection Bill could become law? Yet that document of abysmal bigotry and ignorance has now been signed by Georgia's Governor and has actually become law. And in the entire State only two non-Catholic gentlemen were brave enough to speak out publicly what many doubtless felt in their hearts. Their names deserve to be recorded. They were the Rev. Ashby Jones, a Baptist minister, and Mr. Thomas Loyless, the editor of the Augusta *Chronicle*. The Catholics of Augusta have determined to print the sermon of the Rev. Mr. Jones together with a foreword by the Bishop of Savannah which is quoted in the Bishop's letter to the *Morning Star* of New Orleans. "Who," he asks, "are the persons affected by the bill?" and his eloquent answer follows:

They are Southern ladies, the sisters and daughters of Georgia men, who have given up home and ties of kindred to nurse the sick, care for the orphans, teach the children. One of these communities of Sisters has a record writ in the story of Savannah's fever-stricken people when it opened its doors to the sick, nursed them and died in the work. And a member of this community, as I stood beside her coffin a few weeks back, had on her breast a medal—which I had never seen before, because her modesty kept it secret—which a grateful city gave to one who offered her life for the yellow fever victims, though a merciful God did not demand the sacrifice.

I have known many of these Sisters as pure girls, whose home life was ideal and whose piety and love of God and mankind for God's sake made them leave their own homes to work for the homeless, and bestow on the children bereft of mothers that loving care which they had received from their own mothers at home. I have seen time and again the orphan boys and girls crowding around these Sisters, and the shining eyes of boys and girls told the story of the loving, devoted care lavished by the Sisters on their charges.

And the Legislature of this State accuses these women not merely of unwomanly conduct, but by implication, of breach of morality! No man worthy of Southern manhood—whether he be Catholic, Protestant, Jew, or of no religion—but feels a blush of shame mount to his cheek at the story of the act of this legislative body.

There will be a sequel to this law which Georgia's legislators have not thought of. Catholics have nothing to fear from publicity, but honest men will come to recognize, as Bishop Keiley well says, the injustice that has been done, and will investigate further into the claims of that Church which has outlived the persecutions of nineteen centuries. They will see the truth and some, we may hope, with the grace of God will embrace it.